The Churchman.

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From Keble's Lyra Innocentium.

THE OFFERTORY.

"God loveth a cheerful giver."

Christ before thy door is waiting;
Rouse thee, slave of earthly gold.
Lo, He comes, thy pomp abating,
Hungry, thirsty, homeless, cold:—
Hungry, by whom Saints are fed
With the Eternal Living Bread;
Thirsty, from whose pierced side
Healing waters spring and glide;
Cold and bare He comes, who never
May put off His robe of light;
Homeless, who must dwell for ever
In the Father's Bosom bright.

In kind ambush alway lying
He besets thy bed and path,
Fain would see thee hourly buying
Prayers against the time of wrath,
Prayers of thankful mourners here,
Prayers that in Love's might appear
With the offerings of the Blest,
At the shrine of perfect rest.
See, His undecaying treasure
Lies like dew upon the grass,
To be won and stored at pleasure:—
But its hour will quickly pass.

Christ before His Altar standing,
Priest of Priests, in His own Day,
Calls on thee, some fruit demanding
Of the week's heaven guarded way.
See His Arm stretch'd out to bless:
Whoso nearest to Him press,
Open-handed, eagle-eyed,
They may best that Arm abide,
When, the last dread lightnings wielding,
He shall lift it, and decree,
"Go, ye churls of soul unyielding,
Where nor gift nor prayer shall be."

Jesus in His babes abiding
Shames our cold ungentle ways,
Silently the young heart guiding
To unconscious love and praise.
See out-reached the fingers small,
Ever, at each playful call,
Ready to dispense around
Joys and treasures newly found.
Fearless they of waste or spoiling
Nought enjoy but what they share;
Grudging thought and care and moiling
Live not in their pure glad air.
Strange the law of Love's combining:—
As with wild winds moaning round
Tones from lute or harp entwining
Make one thread of solemn sound;—
As calm eve's autumnal glow
Answers to the woods below;—
As in landscape leaf or stone,
Cloud or flower, at random thrown,
Helps the sadness or the glory;—
So the gift of playful child
May recall thy natal story,
Church of Salem undefiled!

How the new-born Saints, assembling
Daily 'neath the shower of fire,
To their Lord in hope and trembling
Brought the choice of earth's desire.
Never incense-cloud so sweet
As before the Apostles' feet
Rose, majestic Seer, from thee,
Type of royal hearts and free,
Son of holiest consolation,
When thou turn'dst thy land to gold
And thy gold to strong salvation,
Leaving all, by Christ to hold:—

Type of Priest and Monarch, casting
All their crowns before the Throne,
And the treasure everlasting
Heaping in the world unknown.
Now in gems their relics lie,
And their names in blazonry,
And their forms from storied panes
Gleam athwart their own lov'd fanes,
Each his several radiance flinging
On the sacred Altar floor,
Whether great ones much are bringing,
Or their mite the mean and poor.

Bring thine all, thy choicest treasure,
Heap it high and hide it deep;
Thou shalt win o'erflowing measure,
Thou shalt climb where skies are steep.
For as Heaven's true only light
Quickens all those forms so bright,
So where Bounty never faints,
There the Lord is with His Saints,
Mercy's sweet contagion spreading
Far and wide from heart to heart,
From His Wounds atonement shedding
On the blessed widow's part.

From the Christian Remembrancer.

MARTIN LUTHER.

The time now approached when Luther was to add the department of practical to that of doctrinal Reformer, and, taking this dogma along with him, to prepare the ground for its reception by an attack on a whole existing practical system. It is obvious that the teacher of a new doctrine cannot do his work extensively and zealously without becoming a practical man to do so. He is bound to attack what stands in his way, and occupies the ground, and he thus necessarily finds himself at war with a whole mass of existing interest and machinery; the doctrinal line necessarily leads into the practical. Such a practical line was, moreover, not at all uncongenial to Luther's character, even that internal and speculative part of it which is the only one we have as yet had before us. We have seen him a sort of dreamer, indeed, and a visionary; intent upon the difficulties of the spiritual and metaphysical world, and struggling with the great mystery of evil; but it is this visionary and internal line of thought which often produces the most portentous energy in action. Thus, the general alliance which has been observed between infidelity and radicalism, though the one is theoretic, the other practical. The French Revolution itself, with all its tremendous exhibition of practical power, issued out of a philosophy which seemed concerned only with the abstract universe, and to be discontented with the constitution of things. As we examine deeper, we discern the most intense passion involved in such speculation. The sensitive and keen temper moves in the department of philosophy, as if it were a dramatic sphere—perceives apparent defect and injustice in the system of the world—is angry, as if it had received a visible wrong and affront—and rushes into atheism out of revenge. And the same temper is, for the same reason, furious with respect to the abuses and grievances of the social and practical world. Luther's reveries upon the workings of the moral law, and the obstinacy of the evil principle in nature, how it pursued us, and found us out even in our best acts, fastened on us, and refused to be shaken off; accused, condemned, and humiliated us; that passionate and querimonious temper which felt the temptation to rebel against the system of things, on account of evil in the abstract, indicated just a mind most ready to break out, when the opportunity arrived, against the evils of the practical and concrete world, the abuses and grievances, the frauds and cheats, the pride of the great, and the insolence of the strong, which the established system of the day displayed.

If there ever was an age in which the external and working system of the Church was calculated to provoke and excite such a mind to action, it was the age in which Luther lived. It exhibited that peculiar mixture, so poignantly irritating to a keen temper, of the grossest abuses with the most placid and easy self-complacency in those who maintained, and were responsible for them. The Court of Rome allowed the lowest fraud and imposture in the working system of the Church, and suffered faith and reason to be shocked, itself all the while reposing in a superciliously intellectual, and even rationalizing philosophy. There is something in the honest belief in a system, however erroneous itself, which tends to soften and disarm a complainer; but it was rather too much for the Court of Rome to expect of a class of sensitive intellects, which were then rising up in the Church, that they were calmly to embrace all the lies of her practical system, while she herself did not believe them, and was laughing in her sleeve. There was impatience and self-will, doubtless, in the spirit in which the Continental Reformers raised and carried on their opposition; but Rome itself had certainly no right to complain of it. If they were guilty, she was not innocent, nor has she any right, on the field of controversy, to assume that position which she does, of having been sinned against without having sinned. The human mind was entering, then, on a new and mysterious stage of its history; and that great intellectual movement which has been steadily advancing ever since, and trying the world's faith in its progress, had begun. Rome herself pertook largely of that revival. Did she bear the test well, and set the example so much wanted at the commencement of such a movement, of intellect not really opposing faith? or, dazzled herself, and carried away by the revival, did she set the whole world the very contrary example, of intellect undermining faith? Did she, when she headed that intellectual movement, teach the world how to bear it? We have the answer to the question in the accounts transmitted to us of a Papal Court which seemed, by some inebriation of the intellect, to have dreamed itself out of Christianity into paganism, ignored, by a sort of common consent, the Gospel Revelation, and instituted again the Groves of Academus. An elegant heathen Pope, who carried on Tusculan Disputations; Cardinals who adorned their walls with scenes from Ovid's Metamorphoses, and devoted themselves to Ciceronian Latin; and a whole scene of luxurious intellectuality in Rome, contrasted bitterly with the palpable superstitions and abuses of the out-of-doors world; and the centre of Christendom, putting itself quietly and unconcernedly *ab extra* to a whole system for which it was responsible, while it taught men to despise that system, provoked at the same time disgust and rebellion against its own hypocrisy. Nor did the intellectual movement of the age show better fruits in the morals than in the faith of the Roman Court. The morals of the Roman ecclesiastics were scandalous, and it was only a question whether their vices themselves, or the shamelessness with which they indulged them, was the worse feature.

We shall not dwell upon a scene with which our readers are already sufficiently familiar, that of the sale of Indulgences in Germany in the year 1517, conducted by the Dominican monk Tetzel. It is enough to say that it signally exhibited the impostures and abuses of that system. Coarse, bold, and brazen,—there is strong reason for adding, immoral,—Tetzel carried out the system with a swing, and, intent solely on performing his office with practical efficiency, hawked his commodity, in the perfect unconsciousness of vulgar zeal, in churches, public streets, taverns, and alehouses, like a spirited man of business. At a cross set up in the market-place, from which the Pope's arms were suspended, the actioneer extolled the merits of his article, and announced that as soon as ever 'the money chinked' in Tetzel's box, sin to that amount was forgiven; the crowd standing about with a mixture of fun and business, as it does in a fair. In the course of his rounds he came to Juterbock, four miles from Wittemberg. Luther's indignation rose as he surveyed the scene. He waited till the approach of All Saints' day brought a crowd of pilgrims to Wittemberg, and on the eve of that day fastened on the church doors nine-five theses against Indulgences,—copies of which, accompanied with letters of remonstrance, he sent to Albert, Archbishop of Magdeburg, and Jerome, Bishop of Brandenburg, within whose jurisdiction the traffic was going on, and to the former of whom half the proceeds of it were farmed.

Luther now stood before the world as a Reformer; and, as such, the authorities of the Roman Church met him with one aim and policy. Some were for mild suppression; others for fierce suppression; but all were for simple suppression. It was a disturbance, and it must be put down. Tetzel himself erected a scaffold in one of the promenades of Frankfort; walked in procession to it with his insignia as inquisitor of the faith; preached a sermon; ordered the heretic to be brought forward for punishment; placed the theses on the scaffold, and burnt them. The view of Prierias, the Pope's Censor, who answered Luther from Rome, was, 'Dogs must be barking. O dear Luther, wert thou to receive from our lord the Pope a good Bishopric, thou wouldst sing smaller, and even preach up the Indulgence, which it is now thy pleasure to vilify.' 'It is high treason,' exclaimed Hochstraten, the Inquisitor of Cologne, 'against the Church to leave such a heretic alive another hour. Erect instantly the scaffold for him!' The general view of those in power, less passionately expressed, was essentially the same. Scultet, Bishop of Brandenburg, a man of mildness and finesse, in a civil answer to Luther's letter, commended his zeal, and admitted that there was occasion for it, but told him to be quiet. Leo himself, ever easy and good-tempered, after once persuading himself to take a serious view of the subject, and descending from his lofty contempt for both sides in the contest, saw no other line but the established and traditionary one of mere suppression. Such was the policy; and the policy suggested its own means. Luther must be possessed in person; the man must be got hold of. The Court addressed itself with a mechanical instinct to that one point. Form, gravity, decorum, kindness, were observed in the means; but Italian sagacity was clear as to the end, and knew that the best way to treat with a foe was to secure him first. Luther once in Rome, away from friends, and removed from sympathy and aid; ecclesiastical justice would have a comparatively easy task; and one of two alternatives must follow, either that he should not leave it at all, or leave it a vanquished and tamed man.

But Italian policy, however sagacious and clear, had in Luther a difficult foe to deal with, and Rome was destined to find its match. The only effect which the observation of this aim on the part of Rome had on Luther, was to excite in him, in addition to his original grievance, a deep and inexpressible indignation that it should be met in that way; that the only answer to a witness against wrong should be a move to incarcerate him. 'Was it not a shame that these people set so high a price upon him?' He saw himself regarded as vermin, to be trodden and stamped upon; as something whose proper fate was simple effacement; and the bitterness of a double wrong now invigorated and sharpened him for the contest. There mixed with this indignation no slight disdain at the idea that such a line of proceeding should be supposed at all probable to succeed with him. Awake to those vast energies which were fast rising into life within him, and full of conscious power, he resented, while he despised; the audacity of men who could presume to imagine that *he* was to be caught by such strategics. Did they think him a simpleton, or what were they thinking of, to think that a possible thing? A mortal jealousy of Italian subtlety only put him the more on his mettle, and inflamed him. Luther was peculiarly of that temper which has a horror of being taken in, and is haunted by the '*decipi turpe est.*' The Italian was by national character and careful cultivation a diplomatist. He had that character, especially in Germany. The German felt himself no match for him, and retaliated by dislike and suspicion. The dread of an Italian was proverbial; an undefinable notion of his unlimited powers of deception pervaded the mass, and one German warned another as he approached. He was advancing now to the contest with his practised penetration, his easy address, his whole art and science of management; and he promised himself an easy victory over the poor simple German. Luther's gall rose at the idea. Would he find it so easy? and would he find him quite so poor simple a German? Why should not a German assume the Italian for once, and establish some small pretension to tact and policy? It seems to have been in connexion with feelings like these that Luther gave himself that *carte-blanche* for dissimulation which he used throughout all the stages of his struggle with Rome in which dissimulation was wanted. He certainly did meet the Italians here with their own weapon. He struck at no disguises, no professions of humility, affection, reverence, and modesty, which simple language could supply, whenever his position called for them. Passion indeed is the prominent feature in Luther's character, and it does not appear at first sight as if passion and dissimulation would well go together; but they often do. Dissimulation is, after all, only a tool for accomplishing an object; and passion, which is clear-sighted enough to see this, will make use of that tool as it makes use of others. It will feel a relish in the employment of it, just as it will in the directly martial and openly hostile exercises of its calling, and even exult and triumph in it, in proportion as it is alive to its peculiar efficacy. Indeed, dissimulation will thus become a positive expression of passion; its success affords the most pungent gratification which there is to scorn, and passion specially delights in scorn; the deceiver feels that in deceiving he humiliates and degrades. Luther was as powerful a dissembler as he was an assailant. Formed just on the most formidable model in the whole workshop of character, with a degree of passion which would have driven any ordinary mortal into madness, he combined a perfect mastery and control of it, which converted it into a tool. An easy skill and a strong hand turned it about at pleasure. He did what he liked with it. He rode it as a skilful equstrian rides his high-mettled horse. He played with it as a conjuror plays with his balls, jerking and recalling them at will, and keeping them tossing in the air about him, but still obedient to the centre of attraction in himself. 'I never write so well,' he said, 'as when I am angry.' But the change from superciliousness to deference, from rage to flattery, from hatred to affection, was ready at a moment's notice, and the instrument always gave the proper note at a touch.

With these general lines of policy prepared on both sides, hostilities commenced. The first act was a citation from the Pope to Luther to appear personally, within sixty days, at Rome. The indictments were framed; an ecclesiastical court was appointed to try his case; and the only thing wanted was the presence of the offender. 'I saw,' says Luther, 'the thunderbolt launched against me: I was the sheep that muddied the wolf's water. Tetzel escaped, and I was to let myself be eaten.' Thrown upon himself, and confronted with imminent danger thus immediately in the contest, Luther met the emergency with the utmost coolness and self-possession. There is not a symptom of its ever having entered into his head to obey the citation; whatever happened, he had made up his mind that he would never let himself be dragged to Rome. But the resoluteness of the determination betrayed itself by no word of violence or pride. A letter from the University of Wittemberg, with many expressions of deep reverence for the Holy See, interceded for its professor, who, 'on account of the state of his health, and the dangers attending the journey, was not able to undertake what he would otherwise be most anxious to do;' adding, 'Most holy father, our brother is indeed worthy of credit: and as for his theses against Indulgences, they are merely disputatory. He has merely exercised his right of debating freely, and has asserted nothing.' An arrangement entered into at the same time with the Elector Frederick, that the latter should decline to give Luther a safe passport to Rome, supplied him with a still more efficient and respectable excuse.

The next attempt on the part of the Papal Court was conducted by a Nuncio in person. Cardinal Cajetan was at this time in Germany, returning from an unsuccessful mission on which he had been sent for exciting a war against the Turks. He was commissioned to undertake Luther's case, and received summary instructions 'to get hold of him, keep him safely, and bring him to Rome.' An honest, vehement man, without the ordinary tact of an Italian envoy, he was accompanied by an *attache* who in some measure supplied his deficiency, Urban di Serra Longa, an Italian courtier, whose long residence in a diplomatic character in Germany had familiarized him with the national character, and made him a peculiarly fit man for dealing with a German. The Cardinal cited Luther to Augsburg; and Luther went, receiving warnings at every step to be on his guard against the sly Italians. John Kestner, of Wittemberg, provisor of the Cordeliers, was full of apprehension for his brother—'Thou wilt find Italians at Augsburg, brother, who are learned folks, subtle antagonists, and will give thee a great deal of trouble. I fear thou wilt not be able to maintain thy cause against them; they will throw thee in the fire, and consume thee in the flames.' Doctor Auerbach, of Leipsic, repeated the note of warning—'The Italians are not to be trusted.' Prebend Adelmann, of Leipsic, repeated it after him. There was small need for impressing it upon Luther. Arrived at Augsburg, he was waited on by Serra Longa, who took the line of advising him, as a sensible man, to submit himself to the Cardinal without reserve. 'Come,' he concluded, 'the Cardinal is waiting for you. I will escort you to him myself. Fear nothing; all will be over soon, and without difficulty.' Luther heard him with respect, and expressed himself as perfectly ready to meet the Cardinal; but he wanted one thing before doing so—a safe conduct. 'A safe conduct? Do not think of asking for one; the legate is well disposed, and quite ready to end the affair amicably. If you ask for a safe conduct, you will 'spoil your business.' The *attache's* assurance was confirmed by the rest of the Cardinal's suite: 'The Cardinal assures you of his grace and favor;' 'the Cardinal is a father, full of compassion.' Luther expressed no distrust in him, but wanted a safe conduct.

The same conduct came, and Luther presented himself before the Cardinal, secure and humble. Prostrating himself first, he waited for one command to rise him to his knees, and another to raise him to his legs. After a silence, in which the Cardinal expected him to speak, but Luther humbly waited to be addressed, the conference commenced. Cajetan was stern, brief, and summary, and simply demanded retraction. Luther required argument to prove that he was wrong. For several successive interviews the same game went on, and Luther suggested argument, and the Cardinal repelled it. As Luther, however, remained cool, while the Cardinal became angry and heated, the balance of the discussion at last inclined in the former's favor, and he caught the Cardinal in a trap,—one sufficiently frivolous, indeed, but according to the technical laws of logic acknowledged in that day, decisive argumentatively. One of Luther's objectionable theses was, that 'the treasure of Indulgences was not composed of the merits and sufferings of our Lord Jesus Christ.' The Cardinal asserted this to be flatly contradictory to the *extravagante* of Pope Clement. Luther challenged him to prove it, and the challenge was caught eagerly. The *extravagante* was produced and read, till they came to the words 'the Lord Jesus Christ has *acquired* the treasure by his sufferings.' 'Pause there,' said Luther. 'Most reverend father, be good enough carefully to consider and reflect on that phrase, "He has *acquired*." Christ has acquired a treasure by his merits; the merits, therefore, are not the treasure; for, to speak with philosophers, the cause is different from the things which flow from it.' Cajetan had committed a mistake in being enticed into an argument, and did not regain his position.

Luther, having puzzled the Cardinal, and done all he had to do; having noticed, too, symptoms of irascibility in his judge, from whom he began to receive first offers and then threats of a safe conduct to Rome, resolved to take his leave; leaving with his friends, first, a note to the Cardinal, explaining that the smallness of his resources did not allow him to protract his stay in Augsburg; and, secondly, an appeal to the Pope, whereby the Cardinal's hands were tied, and any retaliatory sentence to which his offended dignity might incline him, stopped. Before the morning light he mounted a horse, issued out of a small gate in the city, which a town-councillor had directed to be open for him, and left Augsburg at a gallop. His feelings on his return to Wittemberg were those of bitter merriment, not softened by the sight, which he then for the first time had, of the written directions contained in the Pope's brief to the Cardinal. 'The Cardinal would fain have had me in his hands, and sent me to Rome. He is vexed, I warrant, that I have escaped him. He fancied he was master of me in Augsburg; he thought he had me; but he had got the eel by the tail.'

The issue of the conference at Augsburg was a disappointment at Rome; the fault was thrown upon Cajetan's stiffness and asperity, and care was taken that the next Nuncio should be a different man. Charles Von Miltitz, Chamberlain to the Pope, was a German, in itself a recommendation; he was also a man of an open, frank exterior, and abundance of *bonhomie*. He and Luther met at Altenburg, on the 5th of January, 1519, spent several convival days together, and were mutually charmed with each other's company, good-humor, and jocularity. The tone of Miltitz was most grateful to a man in Luther's position: 'You are drawing all the world away from the Pope: as for taking you to Rome, an army of twenty thousand would not be able to do it; you now are three to one against us.' He laughed over the incidents of his journey, and told good stories. '"What think you of the Roman seat [see]?" I asked one of the hostesses on my road. "Seats," said she, "how should I know; are they wood or stone?"' The time passed pleasantly away, and the two excellent friends parted with embraces, and on Miltitz's side with tears, 'I did not,' said Luther, in writing to a friend, 'let it be seen that I thought the kiss Judas's kiss, and the tears crocodile's tears. The impostor. the liar! He has in his pocket seventy apostolical briefs, for leading me bound and captive to that murderous Rome.' Miltitz retired from this and a subsequent meeting with the notion that he had completely brought Luther round, and made him consent to silencing conditions. But the conditions were nugatory ones. Luther consented to declare himself an obedient child of the Roman See; and consented to promise that he would invite the people to be as obedient as himself; he consented to be silent if his opponents were silent, and finally consented to the appointment of some Archbishop as his judge. The three former conditions are on their very surface trifles: with respect to the last one, he did not care who judged him, so long as the judge came to Luther in Germany, and Luther had not to go to him at Rome. The Nuncio was as completely cheated as he wished to cheat; and Luther from his first reflection on the commencement of the conference, 'I know the fox,' to the concluding one, 'The farce is over,' showed an expertness of dissimulation, for which, in an untutored and inexperienced man, even the shrewdest diplomatist could be pardonably unprepared.

Sir Humphrey Davy.—"I envy no quality of the mind or intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing: For it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most joyous of all lights; awakens life even in death; and from destruction and decay, calls up beauty and divinity; makes an instrument of torture and shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation and despair."

COMMUNICATIONS.

For the Churchman.

Men are very apt to overrate their own powers. If it were put to them to say why their reason was given them, many, probably the greater number, would answer, that it was for the purpose of supplying their minds with truth—connecting with this the idea that truth is a something which a man is to make out for himself; and that the conclusion to which his reason arrives as the fittest and best, *and therefore right*, is that which he is to adopt in his principles and conduct. The ground that a thing is *right*, and *therefore* the fittest and best, is one which it would be thought an evidence of great intellectual imbecility or vassalage to take.

All this is in opposition to a principle which, on a fair and candid consideration of it, will be found to be the only truly philosophical one—that truth is a fixed object, incapable of change, addition, growth, or diminution—the same every where, and for every person. God is its Author. As a principle, it is an essential part of His nature. As involving duty, it is His requirement. Men, as far as He gives them opportunity, are under a moral obligation to embrace it. It can be known only by a knowledge of His will and acts. The physical world, in the essence, and the substance, and the workings, and the results of the working, of every part, presents a body of fixed truth, established and impressed by God Himself. The object of sound natural philosophy, therefore, is to ascertain and illustrate what God hath wrought, and is working, in nature, and to apply the same to such instrumental and subordinate purposes as may best advance His glory and human welfare.

In religion and morals, also, truth has its seat in the bosom of God, and has been made known to men by revelation from Him. For a long series of ages—more than four thousand years—such revelation was, from time to time, communicated to the world by living subjects of its direct and supernatural influences. At intervals during the last fifteen hundred years of that period, *record* was made of such revelations in the volume which now, for nearly eighteen hundred years, has been the Holy Bible of the Old and New Testaments. All that is true in religion and morals is therein to be found. On these momentous subjects, man's reason, strictly speaking, gives him no light. It is "the candle of the Lord"—an instrument distinguishing intelligent from other creatures, whereby *He* furnishes light to the mind for its right guidance in principles and duties. That man may enjoy this light, he is to direct his reasoning towards a learning and right understanding of the system of religion and morals revealed in the Holy Bible.

This objectiveness of the system of religious and moral principles and duty, or its being a thing, not to be wrought out by ourselves, but already prepared for us by God Himself, with the provision and offer, on His part, of light enabling us to ascertain what it is, and to apply it to our moral and spiritual well being, is the only view of the subject which genuine philosophy draws from individual human experience, from the history of mankind, and from sound reflection on both. It is only so far as this has been admitted and acted upon, that men have attained to results satisfactory to themselves as in accordance with true reason, and avoided the palpable absurdities, incongruities, and false and dangerous guidances and influences, which have resulted from a search at large for such religion or such morals as reason may dictate.

The truth in this, as in many other instances, has been disguised by that dishonest class of philosophers, who, availing themselves of the influence around them of the teachings of the Bible, have pretended to shew in systems of truth and duty, thence stolen in their best features, what they boast as the religion and morals of nature.

The truer philosophers of the heathen world candidly confessed their difficulties, owned that truth was beyond their reach, and felt the necessity of divine illumination and guidance in order to man's attainment of it. An eminent and highly instructive illustration of this was presented in the very signal event known and commemorated in the Church as the Epiphany, or manifestation of Christ to the Gentiles.

Certain persons of a sect of philosophers called *Magi*,* which was distinguished for extensive learning, came from the far East to Jerusalem, shortly after our Saviour's birth, to inquire where they could find Him; speaking of Him as One who was born King of the Jews; and stating that they had been apprised of his birth by the appearance of a remarkable star or luminary.

This event should be considered in connection with the well established fact that there was at that time very generally prevalent throughout the world, the expectation of the appearance in Judea of a Great Reformer of the religious and moral state of mankind, who should rule over the Jews, and favorably influence all other nations; and with the other fact, above mentioned, of the commonly received opinion of the necessity of divine interposition to give and secure to men sound and efficient views of religion and morals.

The idea of such interposition coming through the Jewish nation, was doubtless owing to the greater or less knowledge of the prophecies of the Old Testament, which existed in all parts of the world—the result of traditional knowledge of revelations made to the ancient patriarchs; of the foreign sojournings and extensive travels of the posterity of Jacob; of the large commerce at one period maintained by the Israelites; of their captivities and dispersions in foreign countries; and of the translation of the Old Testament, about three hundred years before Christ, under the authority of the king of Egypt, into the Greek, then the universal language.

These Magi—not, be it remembered, ignorant and narrow minded men, fitted to be the dupes of superstition and imposture; but men distinguished for science and learning, and thus with minds enlightened and liberalized as far as science and learning can do this—these Magi felt the pressure of the need of divine illumination. They knew that religious and moral truth was something to which their minds, unaided, could never attain; that it was with God, and could never come into the created mind but from Him. They saw the reasonableness of trust and confidence that God would impart it; and clung with an earnestness creditable alike to their heads and hearts, to the belief that this blessing was, about that time, to be manifested in Judea. They saw a luminary, which their knowledge of astronomy taught them was extraordinary, perhaps supernatural. They gratefully accepted the token; and making it their guide, encountered a long and tedious journey, in the reasonable faith and hope that the expected light of truth was now to beam upon the world. What they knew of the prophecies that had gone before respecting this glorious and merciful manifestation, had connected their ideas of it with the birth of a *King of the Jews*. Arrived at Jerusalem, they inquired where this event had been accomplished. They gladly received the answer from the wonderful Book on whatever knowledge of which they possessed, they had doubtless often reflected with anxious minds. The intensity of their feeling is illustrated by the recorded fact, that when the luminary, which seems, for a time, to have been concealed from them—perhaps as a part of the divine plan to send them directly to the Scriptures—re-appeared, "they *rejoiced with exceeding great joy*." Reaching the designated abode of the new-born King of the Jews, they fell down before Him, and offered Him homage and worship.

These learned and wise men made the only use of their wisdsm and learning which can be approved by sound philosophy, guided by dispassionate reflection on the facts illustrated by history, observation, and experience, and animated by an enlightened and virtuous regard for the true dignity and welfare of man. They felt (and the experience of such men puts in its true light the ridiculous pretensions of the would-be philosophers, who, by their malicious prating, strive to deprive the world of the divine system of religion and morals, and bring it under bondage to the divers forms of intellectual and moral degradation, which result from the casting off of the checks on human pride and passion, that sound reason exercises, when influenced by pure principle, and by heaven-taught rules of piety and virtue)—these wise men felt, as all true philosophers have ever felt, that even the utmost attainable height of intellectual research and accomplishment, is totally insufficient to be man's guide in religious and moral duty.

But let the Christian remember that the guide which God has mercifully provided—His Holy Gospel—is indeed a guide to *duty*—duty enforced by the highest moral obligation—the duty of earnestly and diligently studying all that that Gospel teaches, and obeying all that it enjoins. Truly and honestly devoting to this our minds and hearts, "the candle of the Lord," our reason, possessing light in His light, will guide us to the knowledge of the great and gracious *method of salvation*, embracing the whole and undefiled Catholic Faith, and the teachings and ministrations of the Catholic Church, in the enforcing and accomplishment of which, the Gospel becomes "the power of God;" bringing and keeping men in the ways of His laws and the works of His commandments, in meek and holy submission to His will, and thus in "*the path of the just*," which "is as the shining light, that shineth more and more," in the brightness of truth, in the purity and excellence of duty to God and man, and in the clearness of true and living faith, "unto the perfect day" of heavenly holiness and felicity.

B. T. O.

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* The Greek Μαγοι is too loosely translated *wise men*.

For the Churchman.

SOLDIER'S MISSION, GOVERNOR'S ISLAND.

I regard this, Mr. Editor, as an evidence of the *many ways* in which our Church is, at present, doing good. The sea and the land, the army and the navy, claim her care, and surely care could not be better bestowed than on those, who, in other respects, are so much neglected. As one who has enjoyed some little opportunity of judging of the fruits of this excellent Mission, and of the results of the efforts of its praiseworthy chaplain, I can speak understandingly and feelingly. From the peculiar condition of things for some time past, a large number of men, of various nations, constantly changing, a new party arriving every few weeks, has been thrown upon this Island, and under the care of the chaplain of the Station. The Mexican war, among other effects, has operated directly upon our military posts, and touched intimately the labors of our chaplains there engaged.

Of the ability with which the chaplain at Fort Columbus has availed himself of these opportunities of good, thus thrown providentially in his way, I can speak. These increased facilities for usefulness have all been diligently improved. The spiritual wants of these truly spiritually needy have, as far as circumstances permitted, and his means allowed, been met. Our various Societies have kindly aided him in his work, and enabled him to be the happy almoner of the bounty of many. Applications for Bibles and Prayer Books, and Testaments and Tracts, have, in no instance, been rejected, and many have been sent on their way rejoicing, of whom, perhaps, we have heard no more, save in the lists of the dying and the dead. It is truly a touching and painful task, that which, for some time past, has fallen to the lot of the chaplain on Governor's Island. He has been called in duties often, and from the slight acquaintance and insight I was permitted to have of those duties, I should infer that those duties were as varied in kind, as they are frequent in their application. Still, withal, it is an *interesting* field, and a peculiar field—a field calling for peculiar qualifications, and where all but the right kind of talent and fitness would fail. And when these are found, and the pastor is *con amore*, there could not be a more delightful field, nor any where the pastor's heart would become more and more warm in his duties.

And as to the services themselves, I have heard it asserted by persons who have attended, that they never so felt the beauty and interest of our Liturgy as when performed in the humble but highly appropriate chapel, where assemble, from Lord's day to Lord's day, the garrison of Fort Columbus. The band of this station *discourse* most excellent music; and many of those who should influence, are, we are happy to say, what they should be, and exert their influence on the side of what is virtuous and good. Major Raines, the Commandant of the Post, seems to be truly aware of its responsibilities, and conscientiously, as in the fear of God, conducts himself in all the duties therein as a Christian soldier and gentleman. Would that all, in similar responsible stations, might descend to those minutiæ of their offices, wherein lie their excellencies as men, and their virtues as Christians.

It is a matter of congratulation that the Church there is no longer compelled to go into bye-places for the public worship of Almighty God, but has now a House of its own consecrated to the honor and worship of Almighty God. Long may it there continue a monument of the liberality of Christian friends, and the self-sacrificing spirit of the missionary there stationed! Long may its arches echo with the songs of praise! And long may *his* voice be heard therein, who has done so much for its stability, and the increase of the fold of Christ.

There may be some little still remaining due upon this sacred edifice; may this brief notice call attention to this fact, and draw forth the liberality of the wealthy, and of those on whom God has bestowed the *means* of giving! May its appurtenances be supplied, and all be furnished, that the families of the Post and the garrison may there "worship the Lord in the Beauty of Holiness."

S.

For the Churchman.

THE LOW CHURCH POET LAUREATE.

Dear Mr. Editor,—Seeing in the Banner of the Cross a week or two ago some ludicrous specimens from the poet's corner of the Protestant Churchman, I took the trouble of begging from a friend the number of the latter print, which contained the effusion. On reaching home I carefully unfolded the thing, and read on the top of the first column of the first page—

"Trinity Church—New York."

Ah! said I, that is the document—now I shall have a display of genius and taste, wit and grace, originality and power. On reading it, I must frankly admit it fully met my expectations, and was worthy of the quarter whence it emanated. The first part was graceful and imaginative; the latter part stern and severe: the author had evidently studied good models, and availed himself of them with some tolerable success; as schoolboys make up Latin verses by putting together the *disjecta membra* of various poets. Nor can we (i. e. your readers and myself) sufficiently commend the felicity of the design. The Low Church faction, finding that money and prose are unable to put down the Church in this Diocese, or procure a confiscation of the property of Trinity Church, are going to employ the *Ars poetica* for the attainment of their darling object, and rout their foe by means of ode and madrigal. Perhaps as the woods and streams followed the sweet toned lyre of Orpheus, legislators and judges may blindly follow the tuneful voice and skilful guidance of *Media Via*.

The author commences in a sonorous and lofty strain:

> See where it stands in massive pride
> That arched Cathedral pile;
> Already seem the ghosts of old
> To flit through each dark aisle.
>
> But yesterday its columns bold
> Were rude and shapeless blocks,
> To-day they stand as if they mocked
> The earthquake's giant shocks.

Very fine—is it not? To be sure it is a fiction to call a mere parish church a Cathedral; and it is *rather* superstitious for a Protestant Churchman to talk about ghosts—but no doubt he found it so written. It is equally bold for him to say that the columns were *yesterday* but rude blocks, when we remember how his friends have growled about the immense time the Church was building, and the extravagant amount it cost; and it is wicked to talk about its defying an earthquake—unless we understand the said earthquake *mystically* for the *ecclesiastical Agrarians* who have combined and confederated together for mischief and wickedness—if so, we have no objection to the phrase, and devoutly hope the present state of things will always continue.

> Its spire shoots piercing through the air,
> Like arrow from the bow,
> 'Tis burnished with the morn's first smile,
> And with the evening's glow;
> Fit emblem of a holy faith
> Which cuts the bound of day,
> Until in ether's mystic blue
> It gently fades away.
> While thus with upward longing gaze,
> I trace its tapering spire
> Up where its point doth seem to melt
> In sea of liquid fire;
> Methinks in every ray I see,
> An angel's glancing eye;
> Oh sure it is a burning link
> Between the earth and sky.

The comparison of the spire to an arrow's flight shows that the author is as bold in the exercise of his poetic license as of his private judgment; but my readers, while they pause with me, will doubtless exclaim "really this is quite a pretty poem."

In spite however of his "upward gaze" and the "angel's glancing eye," he entered church, it is to be feared, with very unholy feelings, and especially emotions of self-exaltation and polemical pugnacity.

> When first I bowed beneath thine arch,
> Thou towering Trinity,
> Mine orthodoxy snuffed the air
> For latent heresy.

My readers will find a full length portrait of him in *Old Mortality*. "The envoy of the Covenanters, to judge by his mien and manner, seemed fully imbued with that spiritual pride which distinguished his sect. His features were prim- drawn up to a contemptuous ~~firm~~ness, and his half-shut eyes seemed to scorn to look upon the terrestrial objects around, while, at every solemn stride, his toes were pointed outwards with an air that appeared to despise the ground on which they trode." Gander-like he *bows his head* on passing through the arch for fear of hitting it, then raises it again with up-lifted nose, snorting and snuffing as with a fit of the influenza, in quest of "latent heresy." By-the-bye could not his rhyming Dictionary help him to a better couplet than *Trinity* and *heresy*? It halteth abominably, good Puritan.

> But when I passed thy massive door,
> And trembling, looked around,
> My chastened heart was bowed in prayer,
> And felt 'twas holy ground.

Thus we have a practical exemplification of Goldsmith's line—

> "And fools who came to scoff remained to pray."

> What mystic cells are carved within
> Thy springing roof and walls,
> Where thundering tones of organ loud
> Like spirit voices call;—
> The echoes crash among the groins
> Of all thine arches high,
> As if to wake in rivalry
> The music of the sky.
> The light which streams through tinted glass
> Upon thy solemn court,
> Falls meekly down as if it feared
> On holy ground to sport:
> So deep the shadows in each nook,
> So still the chastened air,
> I thought the shades of Paradise
> Were bowing there in prayer.

Now all this is very good, and shows us the effect of ecclesiastical music and architecture upon even a Puritan spirit. How these lines were got into the Protestant Churchman, we cannot imagine. We probably all know how its conductors have sneered at Gothic arches, and painted windows, and Gregorian chants, and pomp, and show and decent ceremony, and yet we find one of their disciples unwittingly confessing the irresistible power of these accompaniments of Divine worship. It is amusing, and at the throes same time pitiable to see his ~~theory~~ of conscience, for having behaved himself decently and devoutly in a *Puseyite Church.*

> The Lord forgive me if I bowed
> In vile idolatry:
> But sure thou art a glorious pile,
> Thou towering Trinity!

Now the question naturally arises, what is the creature afraid of, and what did he say when he bowed "his chastened heart in prayer." One would suppose before hand that he did as every good Churchman is wont to do, kneel down and pray for God's blessing on the devotions in which he was soon to engage—but our Puritan friend, though he prayed, does not know what he said, nor to whom he prayed, and fears he committed VILE IDOLATRY. Did he worship the Church, or the windows, or the saints, or the organ, or the eagle? If he, ultra Protestant like, used words without meaning, having his mind all the while wandering around the building, contemplating its wonders, and admiring its beauties—he may well repent him of his faults; but even they though very sinful, could hardly be called idolatry,—much less *vile idolatry*. It is really a very painful case, and we hope that some of the Inquisitors of the Low Church faction will take the matter in hand, and extort a confession.

Our author being in this state of mental fogginess, breaks forth into incoherent interrogations.

> And can it be that traffickers
> Within thy temple crowd,
> That Judas-bribes do often ring
> Upon thy pavements loud?

Somebody has evidently been hoaxing his verdancy with wondrous tales of money, &c., to be had for the asking, or, perhaps, that, in the manner of the ancient Christians, the officiating clergyman, or almoner appointed, would give something in the way of dole to the attendant worshippers, as a reward for attendance and inducement to come again. Finding he gets nothing he begins to doubt the veracity of his informant.

He then proceeds in a still more silly strain—

> Do sacrificial beasts stand ranged
> Within thy sombre stalls,
> While priests all girt for sacrifice
> Each to the other calls?

Some one had mentioned the *stalls* in the Church, our verdant friend knowing only those in a stable or slaughter house, imagined forthwith that such were meant in the present instance, and set out to see the elephant or any other beast that might be kept in them. The epithet *sombre* must be put in to help out the rhyme, or must have been in the original, whence he borrowed his ideas. It may be as well to mention here that the stalls in Trinity may be described as large settees with three seats in each, placed against the walls of the exterior chancel, and that so far from being *sombre* they have red cushions, and present a very brilliant appearance. In English cathedrals we believe they have richly ornamented wooden canopies, and hence sometimes may look dark, and be termed by an English poet *sombre;* but no one ever supposed that beasts were kept in them. That silliness was reserved for our Protestant bard. He then proceeds—

> And is thy tower the mountain-top
> On which the devil stands
> To tempt poor priests, and laymen too,
> With money and with lands?

There is matter for serious thought in these words. It has no doubt excited wonder in the minds of many that such unrelenting malignity has been shown by the Low Church faction of this Diocese in late years. No individual has been too high or too low for their vengeance. Whether vampire like they have gorged themselves with the blood of a deacon, or in bolder flight have struck down a bishop from his seat of dignity and usefulness, or endeavored to crush the societies of the Church, or held tight the purse strings of the Diocese, that starvation and ruin might be the portion of the great body of the clergy, it must be allowed that they have kept one great end steadily in view. Such, too, has been their object in their attacks on Trinity Church, and their poet has told us indirectly who is the secret author of their machinations. It is the arch enemy of mankind who places himself on the lofty tower that overlooks Wall-st., the great abode of Mammon on this side of the Atlantic, and urges his votaries to hasten to the spoil, and speed to the prey. "Come," he cries, "ye needy lawyers, ye bankrupt speculators, ye ex-officials of broken down companies, hasten hither and glut yourselves with ten millions of dollars worth of money, buildings, and lands. Come, too, ye ministers of the Gospel, whose sacred garb covers the burning fires of hate and revenge, get possession of this hoard of wealth, and ye will no longer want means of gratifying your malignity." How implicitly they have obeyed the call it needs not particularly to describe—how untoward thus far has been their success is well known to my readers. He has tempted the "poor priests" and the poor "laymen" in vain; their burning thirst for lucre, like that of Tantalus, will never be assuaged.

> If this be so, then Master! come
> With burning zeal and words,
> And scourge the sacreligious band
> With thy keen whip of cords;
> Better that *Roman* ploughshare bold
> Should raze each arch and stone,
> Than we should groan beneath thy yoke
> Thou moneyed mastodon!

We do not wonder that the ire of even the Puritan bard is excited when he considers the wickedness and unscrupulousness of some of his confederates. While, however, we admit that the punishment he invokes upon them is amply merited, we would entreat him to pray that their hearts be softened, their hatred assuaged, their malignity changed to love, their unholy plans to good purposes, their unhallowed imaginations to pious thoughts and holy desires. Then there will be no need for *Roman* or Puritan ploughshares, nor will there be any reasonable apprehension of an oppressive yoke to be laid upon the true sons of the Church. But we do not see why he should call the 'cathedral pile' a 'moneyed MASTODON.' He seems to have been brought into a state of something like frenzy by the unwonted emotions through which he had passed—a (to him) mysterious feeling of reverence, the dread of *vile idolatry*, the crashing organ, the spirit's wail, the angel's eye, the disappointment in not getting his dole, and not seeing any beasts—all these distract his soul and make him cry out "our sufferings *is* intolerable." He turns away from Church, and shouts in despair and bewilderment—thou moneyed MASTODON! how terrible! We next expect to see the cathedral pile take to its legs and walk right down Wall-st., into the East river. The consequences of such a calamity will doubtless present themselves to the eye of our bard, and we trust he will in another ode invoke the Corporation to take precautionary measures in due season.

MASTIX.

P. S. Since writing the above we have seen another set of verses by the same author, which, apparently, are an attempt at satire on the "Dreamland" of the Rev. A. C. Coxe. They are very poor indeed, though of course highly commended by the nominal editor, and our bard should have been contented to repose on his laurels in the first instance and be known as *single poem, Media Via*. He sneers at Deacons for wearing their cassocks "all buttoned down before." We suppose that he, like the gentleman from Cork, well known to school boys, buttons his coat behind.

M.

For the Churchman.

Below you will find a curious advertisement of a "gala," or "festival," which was to have been held, in a neighboring town, on the evening of the 14th inst. Make what use of it you please. A friend at my elbow suggests that the "Society" in question would be willing to keep all the Saints' days, if they could turn them into a frolic.

But a question I would like to ask is, Whether or not this observance of the 14th of February may have not have had its origin with the followers of *Valentinus*, the heretic, of whom we have some account in Mosheim's Ecclesiastical History, Vol. I., page 145, of Harper's edition? If there is any foundation for this conjecture, and I merely throw it out as such, then there is less difference between ancient and modern heretics than many would suppose:—

St. Valentine's Gala.—The Ladies of the Unitarian Society in this town, announce to their friends, and the public, that it is their intention to celebrate St. Valentine's evening, February 14th, by a Gala at Empire Hall.

St. Valentine will probably be personated on the occasion of his first appearance in this city. Some account will be given of his life and character; of the origin and purpose of the festival, and the appropriate celebration of it. His bestowments, we expect, will be rich and rare.

We hereby summon all to our aid who are disposed to contribute by their chaste wit, decorous poetry, or good humor, to the innocent mirth and enjoyments of the evening. There will be a Post Office, of which all who wish to send "valentines" are invited to avail themselves.

Syracuse, Jan. 22, 1848.

Sergeant Gilbert, a returned volunteer, brought back with him a small book of common prayer, given him by a lady in New Haven, Ct., in which was imbedded a musket ball, received in the battle of Chapultepec, and which, being in his pocket at the time, was the means of saving his life!—*Phil. Evening Bulletin.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 26, 1848.

Subscribers who have received their bills for dues to this paper, are respectfully requested to remit without delay by mail, postage and exchange at the expense of this office.

Agents of this Paper having funds in their hands, will particularly oblige us by forwarding the same by mail.

In the last letter of the series of letters now publishing in the Freeman's Journal, we find the following passage:

"It is on this account, among others, that the mooted question of Anglican ordination is, after all, but a point of minor consideration, and of secondary importance.—For, supposing what is at best, but extremely doubtful, that the validity of ordination survived the shock of private reasonings at the period of the change, still, the question arises, how can they take honor to themselves unless they were called of God, as Aaron was?—And still more, how can they preach unless they are sent? By whom have they been sent since that time?—Either by the people as such, or by the secular power of the State. The crown in England, for instance, has usurped the authority of Moses as the medium by which Aaron was called of God. The crown has usurped the authority of Christ and of His Church, in sending, or giving Mission to the ministry of the State-religion. By what title did the crown ever become possessed of such authority? and with what conscience can men of enlightened minds, pretend that authority in the work of the ministry, derived from such a source, is the authority which Chrst left to His Church, to be commuicated, restricted, and when necessary, revoked, as you have seen in my last letter?"

"It is true," says Dr. Hughes, "that in some Catholic countries the civil ruler has been permitted, by a condescension of the discipline of the Church, to nominate and recommend candidates for the Episcopal order." In these words, which occur further on in the same letter, the principle is conceded, as indeed it cannot be denied, that there are some points in which the Church may lawfully make concessions to the State. On the other hand it is certain that there are other points in which the Church cannot lawfully make concessions to the State. Now the question is whether the Church of England has made any concessions to the State which it is not lawful for her to make, or which cannot be made consistantly with the laws of her Divine Founder. Dr. Hughes affirms that "The Crown in England has usurped the authority of Moses as the medium by which Aaron was called of God. The Crown has usurped the authority of CHRIST and of His Church in sending or giving Mission to the ministry of the State—religion." But that this assertion is without foundation in truth, is manifest from the 36th and 37th articles of the English Church; the former of which declares that "The Book of consecration of Archbishops and bishops and ordering of priests and deacons * * * doth contain all things necessary to such consecration and ordering;" and the latter of which declares: "Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not our own princes the ministry either of God's Word or of Sacraments, * * * but that only prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by GOD, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers."

These articles were "agreed upon by the Archbishops and bishops of both provinces, and the whole clergy in the convocation holden at London in the year 1562;" and continue to this day to be the authorized exponent of her doctrine. In them the Church of England declares expressly that she does not give the authority to preach the Word and administer the Sacraments to the crown, and that all things necessary to the transmission of such authority to the first order, and through it to the other orders, of her ministry, are contained in her ordinal; which alone is used, and which, assuredly, does not admit the intervention of lay power and agency, in the communication of the Divine Commission. If, then, the Church of England may have the right which is accorded to all Societies, of being judged by her own statements of doctrine, and not by those of her enemies, these declarations are decisive; and the statement that "The crown has usurped the authority of Christ in sending or giving mission to the ministry" of that Church, is devoid of truth; having originated in "the minds of some slanderous folks" who were "offended" with the Church of England for her memorable and most wholesome and necessary declaration, "The Bishop of Rome hath no jurisdiction in this realm of England," and being now chiefly remarkable, (and so not wholly valueless,) as a specimen of Roman *tradition*. It is to be seen whether one who is not backward to complain of slanderous imputations will be as ready to make reparation for injustice to others, as to demand it for himself.

We earnestly hope that the following appeal, sanctioned by the Standing Committee, will meet with a prompt response from the Clergy of the Diocese. The Society is one which commends itself to the minds of our laity, who only ask that the Clergy of their respective parishes will give them the opportunity to contribute to its funds.

To the Standing Committee of the Diocese of New York.

The undersigned, having been appointed for the purpose, respectfully invite the attention of your honorable Committee to the condition of the fund for supporting our Diocesan Missions, and ask your aid in putting into operation the only measure to which the Missionary Committee can look with as much as the hope of relief.

The number of Missionaries now employed is *twenty four*. They have been paid up to the 1st of October: but for the sum due on the 1st of January, amounting to *seven hundred dollars*, there is nothing in the treasury: this with the portion of the stipend the Missionaries may be considered to have earned up to this time, makes the whole of our indebtedness about *eleven hundred dollars*. Let it be remembered that this sum is subject to drafts of only $31 25 each, to be drawn by persons in the receipt of so little money as to cause the amount to be exceedingly important to them, and you will perceive that the deficiency in our receipts must occasion widely diffused inconvenience, and, in some cases, we doubt not, positive distress. The canonical collection in too many instances, is deferred to a late period in the year, and in others it is altogether neglected. We do not therefore see any prospect of relief in the ordinary way.

In former years when the Missionary Committee experienced embarrassments like that which now troubles it, the Bishop issued a circular urging upon the parishes of the diocese the duty of making their collections promptly, and soliciting of all of them a special collection to meet the emergency. We think a similar measure might be profitable now; and therefore ask your honorable Committee, as the acting ecclesiastical authority of the Diocese, to issue such a letter or appeal as in your wisdom you may think fit to adopt—respectfully suggesting that the recommendation of collections in our parishes on some Lord's day particularly designated by yourselves, would be a salutary measure.

Respectfully submitted, in behalf of the Missionary Committee of the Diocese of New York.

J. H. Price,
Richard Cox, } Committee.
C. N. S. Rowland,

New York, Feb. 17, 1848.

At a meeting of the Standing Committee, held February 17th, 1848,

Resolved, That this Committee do earnestly commend the object contained in the above letter to the liberality and zeal of the clergy and laity of the Diocese.

Resolved, That a copy of the same, together with these resolutions, be forthwith transmitted to the editors of the various Church papers in the Diocese, with a request for their publication.

Attest. J. M. Wainwright,
Secretary.

For the Churchman

Mr. Editor.—In a late number of the Churchman, referring to the nomination of Dr. Hampden to the See of Hereford, you expressed the belief that, whatever might be the issue with respect to Dr. Hampden, and whether he were consecrated or not, Lord John Russell would find himself, after the agitation had subsided, in the predicament of the Thessalian women after their experiment with the moon. Will you be kind enough to tell us, or tell us where we may find out, what experiment the Thessalian women tried with the moon? and the condition in which they found themselves? and oblige

MANY.

The story is, that the women of Thessaly carried their feats of magic to such a pitch of audacity, as to draw down the moon, and were, in consequence, subjected to the loss of their eyes and feet. Hence the proverb came to be used among the Greeks, of those who, in the reckless pursuit of a visionary object, bring upon themselves disgrace and ruin.

A passage in the Gorgias of Plato, in which the proverb occurs, though with a diametrically opposite application, is worth considering. Socrates is lashing the cringing statesmen of his day, who attain to power and station by catering to a debased public opinion; and in doing so, takes occasion to warn his friends of the ruin which would ensue, on any attempt they might make to administer the republic on principles of integrity, and with a view to its real good:

"But consider, my friend, whether true glory and real good be not something else than merely to save, and to be saved. For he who is truly a man, does not set his heart on life, or length of days; but committing himself to GOD, and believing with the simplicity of a child, that he cannot escape his appointed hour, he makes it his aim to turn his life, as long as he retains it, to the best possible account. Is this end to be attained by an assimilation of himself to the community in which he lives? and should you now make yourself as like as possible to the Athenian people, if you would gain their favor, and great power in the state? Consider whether you and I would be benefitted by this course; and the risk of our experiencing such fortune as they say awaits the Thessalian women who draw down the moon, when we thus draw to ourselves power in the state, at the cost of what we hold most dear. If, indeed, you suppose that any man can teach you any art by which you may become powerful in the state, while you are unlike the body politic, whether as being better or worse than it, you have not, Callicles, as it seems to me, thoroughly considered the subject. You must not be an imitator, but you must be naturally like the Athenian people, if you would do any genuine deed that will gain for you their favor, or that of their name-sake, (for I would not forget to mention him also,) your favorite, the son of Pyrilampes. Whoever, therefore, shall make you most thoroughly like the people, will make you a statesman and an orator of such a stamp as to attain in the state the eminence which you covet; for all are charmed with whatever is said or done in compliance with their humor, and offended at everything which crosses it."—*Gorgias, sec. 68, Leipsic edition.*

We ventured to hope that Christian England is so far superior to Pagan Athens, that the statesman who, in the insolence of power, should throw contempt on the good and the true, would find his administration blinded and crippled in the attempt. If the result be otherwise, it will only prove that the representatives of Socrates and Gorgias, in England, retain the same relative position which was held by their prototypes in Athens; and that among the English, as of old among the wayward Athenians and the factious Jews, the path to eminence is open only to those whom Socrates terms *flatterers* of the people, and whom an inspired prophet, in remarkably parallel language, terms *prophesiers of smooth things*.

More than *twenty eight thousand* of the sick and afflicted in this large city have received medical care and relief through the agency of the New York Dispensary. This is not, as some suppose, an institution supported by public authority, but a voluntary society wholly dependent on the contributions of benevloent individuals for its support. Among its life members (by the payment of $50) and annual subscribers of ten and five dollars, are many of our most valued citizens, and we believe the number would be speedily doubled if its character and objects were more generally known. To aid in making them known, we ask the attention of our readers to the last annual report of the Society, which we have read with much interest, and shall endeavor to make room for it in our columns next week. No charity can be more economical or less liable to abuse; the relief bestowed on its *twenty eight thousand* beneficiaries for the last year having cost the Society less than $3,500, and the agency of the Society being such as to prevent all possibility of imposture. We trust that the effect of the publication will be to add to the resources of a Society, the services of which, in arresting and preventing the spread of disease, as well as in relieving the sick, is so much needed at the present season.

Sketch of Mr. Wills's Lectures on Ecclesiastical Architecture.—*1st Lecture.*—The importance of the study of Architecture generally, (expressing as it does the mind and religion of a people,) having been pointed out, the lecturer proceeded at once to his subject: There are no remains extant of ancient British Churches built before the Saxon era; from the rude sketches of those preserved in manuscript, it is evident they were simple in form and inexpensive in construction. The Saxons, under Alfred and Athelstan, erected stone Churches, remains of which are still to be found in Northamptonshire and other parts of England; they evidently imitated, in a clumsy way, the Roman buildings, which must have been by no means few in number in those days. William the Conqueror introduced the Norman style into the country—its peculiarities; the circular headed arch, the deep and nicely carved doorways, the simplicity of the windows, and the characteristic arcading, were shown by various illustrations. About the end of the reign of John, the pointed arch is seen combined with the semicircular; the transition from the latter to the former consummated in the reign of Henry III. The three styles of Pointed Architecture, namely, the Early English, the Decorated and the Perpendicular, were then treated in detail, and illustrated by numerous drawings. The decay of Gothic Architecture was evident before the Reformation; this we see in the lack of true science in the construction—in the flat roof, and in the depressed arches. Henry VIII., by his wholesale and wanton destruction of the monasteries, accelerated the downfall of the ancient art more than did the principles of Cranmer and the other Reformers. After the historical sketch, Mr. Wills proceeded to show that the great secret of the superiority of the ancient buildings over modern ones was, that in early days "men learnt to build well before finely," and that the simplicity, yet *reality*, of the village Churches, was far preferable to the ingenious devices of modern *sham* decoration.

The first lecture having embraced the details of Christian Architecture, the *second* was directed to the combination and arrangement of these details. And first, the important distinctions between a Cathedral and a Parish Church, were pointed out: the two were built with a different intent, the services to be celebrated therein not being similar. In one the prayers of a few simple peasants, and not more than one or two priests, were offered up to God; in the other thousands knelt before the Lord, their Maker; Anthems and Alleluias were constantly ascending to Heaven. Priests were ordained there, Bishops consecrated, and Monarchs crowned. The one was the Church of a parish, the other the Church of every parish in the diocese. Lincoln Cathedral was considered as the best example of English Cathedrals, and by the help of a large ground plan, the lecturer was enabled to point out the position and use of the various portions which make the mighty whole. The Parish Church of England, from the simple Nave and Chancel, to the Cruciform with its Transepts and Aisles, was also described. The important subject of painted windows, and the decoration of walls with diapering and texts, instead of a miserable imitation of stone, was also slightly touched upon, as was also the true way of adapting ancient principle to modern practice.

A brief obituary notice in our last number expressed the sorrow which all who knew him will feel at the decease of the distinguished artist, Mr. Cole. We have also the melancholy satisfaction of publishing the appropriate tribute which has been paid to his memory by the Vestry of St. Luke's Church, Catskil. Of Mr. Cole's powers as an artist it perhaps does not become us to speak, further than to say that we have been accustomed to rank him among those who are destined to attain to a brighter reputation after death than in life. But of his fortitude in bearing up under the disappointments of genius, of his strong faith in its ultimate reward, of the remarkable sweetness and gentleness of his disposition ever visible in his deportment, and above all of his deep and sterling piety, we may speak with confidence, for those traits were eminently conspicuous in his character. Mr. Cole was an ardent and enlightened member of the Church, and knew how to render his art subservient to her high and holy aims. In his professional works, as in his daily life, a moral and religious end is kept in view. The loss of such a man in the prime of his life and in the midst of great and unfinished designs, is a loss which cannot but be severely felt.

At a meeting of the Rector, Church Wardens, and Vestrymen of St. Luke's Church, Catskill, N. Y., held on the 14th instant, the following preamble and resolutions were unanimously adopted:

Whereas it hath pleased Almighty God in His wise Providence to take from this world the soul of our late friend and one of the Vestry of this Church, Thomas Cole: and whereas, we wish to manifest in a public manner our deep sense of the loss which we have sustained: Therefore,

Resolved, That while we bow submissively to the will of God; this Church has suffered in the death of Thomas Cole a loss which it cannot sufficiently deplore.

Resolved, That as a further testimony of our sorrow and regret for the eminent character and virtues of the deceased, we attend his funeral as a body and wear the usual badge of mourning for thirty days.

Resolved, That we tender to his bereaved family our liveliest sympathy and condolence.

Resolved, That the clerk be, and hereby is required to furnish a copy of this preamble and resolutions to the family of the deceased, and also to cause the same to be published in the New York Churchman and the papers in this Village.

Copy from the minutes, ['Test.]
C. C. W. Cleaveland, *Clerk of Vestry.*

"Hawkstone, a Tale of and for England in 184–," and the best of its kind which this critical juncture of England's Church has produced, has, we are happy to say, been reprinted by *Stanford, Swords & Co.*, 139 Broadway, and introduced to the American reader with an able preface, by a clergyman whose name is, with all good Churchmen, a sufficient guarantee for the salutary tendency of the work. "The tone and aim of the work," he remarks, "are true and lofty: it deals plainly, and yet with deep wisdom, with many of the great theological and social questions of the day: it exposes the hideous wickedness of one system, about which people are saying much that is but the utterance of perfect ignorance, or of a morbid and vaguely romantic sentiment, the system of Jesuitism: it exposes too, with a good humored satire, the follies of other systems prevalent among us; and it is conceived and written in an earnest, practical spirit. In this spirit, it is now presented to American Churchmen." We may add, that although the author has not used fiction for its own sake, or for those purposes of amusement to which it more immediately conduces, but as an instrument for the development and inculcation of the soundest maxims of life, he has nevertheless shown himself a master of its machinery and resources. "We have not, for years, found ourselves so deeply absorbed in the perusal of any work of fiction. A tale of more profound and sustained interest we have never met." We shall probably, however, have occasion to speak again of the work, and may therefore be content, at present, to commend it very cordially to our readers.

Lamartine's History of the Girondists—2 Vols., pp. 1029, 12 mo. Harper & Brothers.

A more vivid and singularly interesting historical narrative than the present, has not been issued from the press for a long time. It is not strictly a history, neither can it be classed with biographies, partaking rather of the character of each. Historical sketches, materials to serve for a regular account, a brilliant series of portraits, an historical gallery, compose the bulk of the work.

The first and second volumes of this work are already published; a third will complete the history. The version is free and spirited, retaining much of the French idiom, its sparkling declamation, combined with a tone of philosophical remark.

Ostensibly the history of a party, it is in reality a view of the French Revolution, in which the Girondist party bore so distinguished a part. The Girondists, so called, (from the Department,) were the purest and most moderate of the Revolutionists, but too speculative and theoretical to accomplish the great ends they were striving for. They had persuasive orators, (Vernaud, for instance, the French Hortensius,) and fine political schemes, on paper, but they wanted an active and energetic, practical leader, to stem the torrent of ignorant prejudice and popular fury. They represented the intellect of the Revolution, while the popular demagogues, the leaders of the Jacobins, illustrated the brutal ferocity of the infuriated populace.

The personal memoirs and sketches are exceedingly interesting, and painted with all the force of coloring that might be expected from an historian, who is much better known as a master of romantic description.

The mechanical execution of these volumes reflects credit on the house whose imprint they bear. The second volume contains a spirited portrait of Madame Rolande, the Republican heroine.

The literary adviser of the firm of the Brothers Harper, who is understood to be an English gentleman, of education, rare literary tastes, and genuine liberality, has displayed much tact and judgment in the selection of books for republication, especially in the case of the late reprints of the Poets, and of the best contemporary works of History.

An Essay on Canon Law: by the Rev. William H. Odenheimer, A.M. New York: Daniel Dana Jr., 20 John St., 1847. 12 mo. pp. 132.

This able essay was read before the Associate Alumni of our General Theological Seminary, at their last annual meeting, and formed part of their Publication for 1847. It is now printed separately, and may be had of Mr. Dana. The essay treats of five points. 1. Law in general: its Definitions, Origin and Varieties. 2. Canon Law: Divisions and Codes. 3. Catholic Canon Law: General Councils, history, authority and Canons. 4. Canon Law of the Church of England. 5. Canon Law of our own Church. The Appendix contains an Index of the Canonical Code of the Primitive, Eastern and Western Church, and a Digest of our own Canons. It is a work which the Clergy will find exceedingly valuable for reference, and to assist them in their inquiries as to what are the provisions of that law which they are bound to obey. We hope to give an extract next week, from the fifth chapter which treats of our own Canon Law.

Hactenus: Sundry of my Lyrics hitherto. By Martin F. Tupper, D.C.L., F.R.S.

The edition of this work before us is the *authorized* edition of Wiley & Putnam. We believe there is another in the market. In the absence of any *legal* mode to secure the author's rights, we hope that the right feeling of the Community will be evinced in the purchase of the edition which has his sanction. The high reputation of Tupper will lead many to peruse these effusions of his Muse. Some of our readers may be attracted to the volume, by knowing that the author writes as a Catholic Churchman: as in the following verses. They are entitled A Consecration:

> Like some fair Nun, the pious and the chaste,
> Shalford, thy new-born temple stands serene,
> Modestly deck'd in pure old English taste,
> The village beauty of thy tranquil scene;
> And we to-day have made religious haste
> To see thee wedded to thy heavenly Spouse,
> Kneeling in unison of praise and pray'r
> To help the offering of thy maiden vows:
> Hark! what a thrilling utterance is there,
> "Lift up your heads, ye everlasting gates,"
> As God's highpriest with apostolic care
> To Him this tent of glory consecrates:
> Good work! to be remembered for all time,
> The seed of mercies endless and sublime!
>
> "Come in, thou King of Glory," yea, come in,
> Rest here awhile, great Conqueror for good!
> Bless thou this font to cleanse from Adam's sin,
> Spread thou this table for celestial food!
> And, kindled by thy grace to gratitude,
> May thousands here eternal treasures win,
> As, hither led, from time to time with joy
> They seek their Father: lo! before mine eyes
> Visions and promises of good arise,—
> The tender babe baptized, the stripling boy
> Confirm'd for godliness, the maid and youth
> Wedded in love, the man mature made wise,
> The elder taught in righteousness and truth,
> And each an heir of life before he dies!

Bishop Doane's Historical Address.

This is the *second* edition of Bishop Doane's Address before the New Jersey Historical Society, delivered some two years since; and which not only confirmed Jerseymen in their attachment to their native state, but, by its eloquent descriptions and beautiful pictures awoke in the breasts of many *foreigners*, a desire to share in so *goodly a heritage*. The Bishop, as might be supposed, did not forget the cause of Education; and this second edition is put to press "with the earnest hope," as he tells us, "that it may promote this important object." We trust that the suggestion that the Legislature should make an annual appropriation for ten years to the three Colleges—Burlington College being one of them—may not be thrown out in vain.

The Study of Prophecy: a commanded duty.

A Sermon from the Rev. Richard Newton, of St. Paul's Church, Philadelphia, from 2 Peter i. 19, which lays it down as a settled point that the prophecies of Holy Writ in regard to the second coming of the Lord Jesus Christ are to be interpreted *literally*,—and should be made the subject of constant study. He informs us that this is the course pursued by the *Evangelical* Clergy of England, (p. 11,) though on p. 19 we find a note from which we learn that *Mr. Simeon* strongly advised a friend to a directly opposite course; telling him that the subject is one "in which no two of its advocates agree; which fills only with vain conceits, intoxicates the imagination, alienates brethren from each other, and by being unduly urged upon the minds of humble Christians is doing the devil's work by wholesale."

The Perpetual Calendar, or Almanac for all time, by L. H. Corson, M.A.

The title of this card sufficiently indicates its character. It is very neatly printed; and as framed and glazed is a very convenient appendage to the Vestry Room, or Library. It was engraved by Doty & Bergen of 102 William St., and may be had of Stanford & Swords.

☞ The communication of B. T. O., in our last, was intended to have been accompanied with a brief editorial note, stating that it had been prepared before the writer saw the preceeding number of our paper, or had any knowledge of the circumstances connected with the consecration of the Church at West Troy. The note was sent to the printer, but accidentally omitted.

FOREIGN INTELLIGENCE.

The Hampden Case.—This case is not yet settled. By the Hibernia, which arrived a few hours after our last number went to press, we have received intelligence to the 29th of January.

On the 14th a rule was granted in the Court of Queen's Bench to show cause why a *mandamus* should not issue to the Archbishop of Canterbury and his Vicar General, commanding them to hear the objectors to Dr. Hampden's confirmation. "Of Sir Fitzroy Kelly's speech," says the English Churchman, "we cannot speak too highly. Its calm unimpassioned character was its chief excellence; it was the impersonation of pure reason. It carried on the auditors by the stress and sway of mere power. It was as clear and cold as chrystal. It addressed only the judgment; the high legal mind,— the measured, dignified enunciation

> 'The intuitive decision of a bright
> And thorough-edged intellect,—
> ————an accent very low
> In blandishment, but a most silver flow
> Of subtle-paced counsel——
> Winning its way with extreme gentleness.'

made a whole of which an English Court of Justice might well be proud. The case was well got up, and admirably argued; and when we state that the leader's fee was not, as the newspapers stated, three hundred guineas, but exactly a tithe of that sum, our readers will feel good reason to be satisfied both with the propriety, and—thus far—the success which has attended the application to the Queen's Bench."

On Monday the 24th the question was argued before the Lord Chief Justice Denman, and Justices Patteson, Coleridge, and Erle. The Attorney General, with whom were the Solicitor General, Dr. Bayford, Dr. Twiss, Mr. M. D Hill, and Mr. Waddington, appeared against the rule, and Sir. Fitzroy Kelly, with Dr. Adams, Mr. E. Badely, Mr. A. S. Stephens, and Mr. B. Peacock, in support of it. The argument was continued for four entire days. The judgment had not been given, when the steamer sailed. The ground taken by the Crown Lawyers is, that the Confirmation is *imperative*, by the statute, and that the citation of objectors is merely a *form*—in other words that the whole thing is a solemn farce.

Should the decision of the Court of Queens Bench be against the application, it is then purposed to address a Protest to the Archbishops and Bishops against Dr. H's consecration, until satisfaction shall have been given to the Church by a competent Ecclesiastical Tribunal of the soundness of his faith and teaching. If this measure fails and he obtains a seat on the Episcopal Bench, "the next thing," says the English Churchman, "will be to use our best exertions to get him out again— at least unless a competent Court shall pronounce the objectionable passages in his writings to admit of an orthodox sense. Possibly this may be found an easier task than the endeavor to prevent his appointment, as we suppose there is no law of *præmunire* to stop proceedings against a Bishop reputed to be hetorodox. At any rate we should have a trial; and if it should go in favor of Dr. Hampden, the Church would at least be saved from the disgrace of having a heretic for a bishop—only however, with the alternative of seeing one on the Bench whose teaching had been such as to lead the large majority of Churchmen to suppose him such." And then a final resort to Parliament is spoken of, that the whole law as to the appointment of Bishops may be put on a new footing—in order that no person charged with heresy or immorality may be forced upon the Church.

Meanwhile Dr. Hampden, in a postcript to a letter to the Rev. Mr. Faulkner, (who required the stone altar in the Round Church at Cambridge to be removed, he being the Rector, though living elsewhere) writes as follows.

"P. S. The Bishop of Oxford would *insinuate* in in his letter in the *Times*, that *I have made concessions to him.* I shall be obliged to you most positively to contradict any such statement should you hear it alleged—*it is not true.*"

On this the English Churchman remarks,

"Like a good epigram, or a wasp, this document carries its sting in the postscript. The Bishop of Oxford must be truly grateful to the gentleman whom he tried to whitewash. Dr. Hampden only gives his Diocesan the lie: the Bishop of Oxford is simply and quietly reminded that he "insinuates" an "an untruth." It is no affair of ours to settle who "insinuates," or whose is "the statement" which "is not true." It is a very pretty quarrel as it stands. We should think that "the matter must be carried further," as they say in such affairs. Some years ago Dr; Hampden reminded one of his correspondents that he would not have ventured upon such and such a course, unless he had been protected by the Clerical character. The *argumentum baculinum*, we suppose, will be resorted to; but who cudgels, or who is cudgelled, may well be a matter of uncertainty. Now that the Bishop of Oxford, through the dignified medium of Mr. Faulkner, has been assured that Dr. Hampden "positively contradicts the insinuation that he has made any concessions," perhaps Dr. Wilberforce will retaliate, by reviving the suit for heresy against his gentle Priest. That he ought, in consistency, to do so is plain; and we hope that consistency is not quite banished from Cuddesdon. Ouly, in his desperate hurry to call the Bishop of Oxford the "insinuator of an untruth," Dr. Hampden himself has stumbled into a statement, of which we beg to say, "it is not true." Dr. Hampden talks of the Bishop of Oxford's "Letter to the *Times*." It was not a letter to the *Times*, but a letter to Dr. Hampden himself. Perhaps Dr. Hampden is anxious to disclaim the honor of receiving a letter from the Bishop of Oxford. He may have reason to do so; but still it is hasty to say the thing which is not, in order to escape the odium of having one disagreeable correspondent."

England.—The Earl of Powis, the able defender of the integrity of the Welsh Episcopate, who was accidentally wounded in his thigh by a discharge from the gun of his son, Hon. Robert Herbert, died in consequence, on Monday the 17th of January.

We see with deep regret, also, the announcement of the death of the Rev. William Adams, the author of the exquisite allegories—"The Shadow of the Cross," and the "Distant Hills." Two new productions of his pen—alas! that they are the last—are now in course of re-publication.

The consecration of the Rev. J. Prince Lee, as the first Bishop of Manchester, took place on Sunday January 23d, at the Chapel Royal, Whitehall. The Bishop of York, Dr. Musgrave, in whose province the new see is, and the Bishops of Worcester and Chester, Drs. Pepys and J. B. Sumner officiated. The sermon was preached by the Rev. John Garbett, Rural Dean of Birmingham, in which reference was made to the duties and obligations of Bishops, the great responsibilities of their office, and the necessity of prayer for their support and encouragement; but the preacher thought proper to deny the Church's teaching on the subject of Baptism. We see a laudatory notice of the discourse, from a *Dissenter*, in a number of the Times. Dr. Gutteridge persisted in his opposition to Mr. Lee's consecration to the last, laying a protest before the Archbishop in the Vestry, on the morning of the solemnity. If his charges are untrue—as is generally believed—he deserves condign punishment.

Six of the Rural Deans, and twenty-nine Rectors and Curates of the Archdeaconry of Bedford, have sent an address to the Bishop of Ely, thanking him for his remonstrance against Dr. Hampden's appointment, assuring him that they fully share in the apprehension and alarm which the Bishop attributed to the clergy. It will be remembered that it was to a letter from a portion of the Bedfordshire clergy, that Lord John Russell replied in so elaborate a manner.

The lion-hearted Mr. Perceval, the well known author of the Treatises on the Apostolical Succession and the Roman Schism has issued the following address to the Primates of Britain.

"Most Reverend Fathers,—Whereas it is currently reported that the Rev. J. H. Newman, late a Presbyter of the Catholic Church in the Diocese of Oxford, but who has seceded from the Catholic Communion, and by his writings has made common cause with the Rationalists of Germany, against the essential principles on which Catholic truth is set forth to the faithful laity as worthy of all acceptation; the testimony, namely of the inspired and uninspired records of the Catholic Church from the beginning; by "inspired records," meaning the canon of Holy Scripture, and by "uninspired," the testimony of the Church, the appointed keeper and witness of the truth in all ages, contained in her Creeds, Liturgies, Canons, and decrees of Councils, and writings of her martyrs, confessors, Bishops, and other faithful men, is about to return into the British provinces to raise a matricidal arm against the Church from which we receive spiritual life, by the promulgation of certain documents put forth by the authority of Pius IX., Bishop of Rome, who has likewise, by his sanction of a discourse made by Padre Ventura, in the Church of St. Andrew, in Rome, in the month of August last, made common cause with the German Rationalists, the open impugners of the Catholic Faith, who in that sermon are mentioned with high terms of praise:

And whereas these proceedings are calculated to awaken alarm and uneasiness in the minds of many persons, especially at the present moment, when the civil power of Britain, heretofore the chief defender of the Faith, is openly arrayed against the constitutional rights and liberties of common law enjoyed by the Catholic Church in Britain, in all times of settled government, from the days of the Apostles until now; with a view to force into the highest offices of the Church persons under reputation of being canonically disqualified for such offices,* and whose promotion must necessarily endanger the integrity of that Catholic faith hitherto, through God's mercy, upheld and maintained in Britain.

It has seemed good to me, a Presbyter of the Catholic Church in Britain, of the province of Canterbury, of twenty-four years standing in the Presbytery; and also one of the Chaplains in Ordinary of three successive Sovereigns of Britain, since the year 1826, to declare my readiness, before any tribunal of Britain, of Europe, of Christendom, or of the world, to prove beyond denial the unscriptural and uncanonical position occupied by all persons exercising the functions of the Episcopate, Presbytery, or Diaconate, under obedience to the Bishop of Rome, or any other foreign Bishop whatsoever, within the British provinces, except under license first had and obtained of the Canonical Bishops of the Catholic Church in Britain.

And that all men may have reasonable assurance that this declaration is not lightly made, I subjoin the following passages; being notes appended to a sermon preached by me in the Chapel Royal, St. James's, July 25, 1830, and printed and published by me, at Leslie's, bookseller, Great Queen-street, London, in the year 1839."

ON THE UNSCRIPTURAL POSITION OF THE EMISSARIES OF THE BISHOP OF ROME IN BRITAIN.

1. It is clear that the Bishop of Rome by sending, and his agents by coming into the Dioceses of other Bishops, and the parishes of other Clergymen, and seeking to interfere with the members of the Church of Britain, are "*busy bodies in other men's matters.*" This is a character which St. Peter severely reproves, and classes with "thieves," and "murderers," and other "evildoers." 1 Pet. iv. 15.

It is remarkable that the term which we translate "busybody in other men's matters," is, in the original, litterally *Bishop of another's Charge.*

2. In trying to make the members of the Church of Britain desert, and disobey their own Bishops and Clergy, these men have broken that rule of the Apostle, Heb. xiii. 17—"Obey those that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account."

3. They are also violators of the fifth commandment, under which is included submission to spiritual pastors; who stand *in loco parentis* to their respective flocks.

4. In trying to make divisions and separations among us, they are directly thwarting the prayer of our blessed Lord and Saviour Jesus Christ, who prayed thus for His people:—"That they all may be *one*, as Thou, Father, art in me, and I in Thee, that they also may be *one* in us, that the world may believe that Thou has sent me."—John xvii. 21.

5. It is well to consider how St. Paul, in his Epistle to that very Church of Rome, from whom all these troubles have arisen, cautions all men to treat those who would lead others to dissent from the Church, or to make divisions in it:—"I beseech you, brethren, *mark* them which cause divisions and offences, contrary to the doctrine you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly; and with good words, and fair speeches deceive the hearts of the simple." Romans xvi. 17, 18. Thus it appears how directly contrary to the Bible, the Bishop of Rome and his agents in the British Dioceses are acting.

ON THE UNCANONICAL POSITION OF THE EMISSARIES OF THE BISHOP OF ROME IN BRITAIN.

The following rules, a few out of many, will show how absolutely and repeatedly such conduct as is now practised among us by the schismatical Papal Prelates, has been condemned by the Catholic Church:

1. Let not Bishops go out of their Dioceses to Churches beyond their bounds, nor cause a confusion of Churches.

2. We count those persons to be heretics who, though they pretend to profess a sound faith, have separated themselves, and made congregations contrary to our Canonical Bishops.

These rules were agreed upon in a great assembly of Bishops, at Constantinople, in the year 381, and were adopted by the whole Church of Christ. Hence the assembly is called a *General Council*, because its rules were generally and universally received by the Church.

3. That no Bishop take another province which has not formerly and from the beginning been subject to him. But if any one has taken another, and by force has placed it under his control, he shall restore it; that the rules of the Fathers be not broken, nor the pride of wordly power be introduced under the cloak of the Priesthood, nor we, by degrees, come to lose that liberty which the Lord Jesus Christ has given us.

This rule was agreed upon in a great assembly of Bishops at Ephesus, in the year 438, another of those *General Councils*, the order of which was adopted by the whole Church of Chist.

4. Let not a Bishop ordain or appoint any Clergymen to places subject to another Bishop, unless with the consent of the proper Bishop of the district. If any do otherwise, *let the ordination be invalid*, and himself punished.

This rule, which had been made by some Bishops at Antioch in the year 341, was confirmed by a great assembly at Chalcedon in the year 451, which is also one of the *General Councils*, the rules of which have been received by the whole Catholic Church.

Thus it appears that the Bishop of Rome and his agents here are acting directly contrary to the rules of the Catholic Church, and are expressly condemned by no less than three General Councils; according to which all his clerical agents here are declared to be "HERETICS;" and their schismatical "*ordination*" to be "INVALID;" by which it is to be understood, according to the terms used in the original Greek, and in the Latin, that schismatical ordination, like schismatical baptism, is to be regarded as conferring no spiritual power or benefit, until, upon the cessation of the schism, that which had been so transacted is made good by the canonical authority of the Church. Just as a military or magisterial commission in the Queen's name, without the sanction of her legitimate officers, is of no avail, unless or until it be ratified by those officers, which may be done upon the surrender and submission of those who have acted in contempt. To which effect the Catholic Church, in the first General Council, Nicene, (315,) decreed that when the Novatians, who were living in a state of schism, similar to that of those who are called Roman Catholics in Britain, should submit to canonical authority, they who were ordained among them should continue in the Clergy. Upon which principle the Church of Britain has uniformly acted, not ordaining again those of the Roman schism in the British Dioceses, when they conform to the Catholic communion; not counting those orders to be invalid so long as the state of schism is maintained.

Such, in the judgment of the General Councils of the Catholic Church, is the value of those Roman ordinations in England, connected with which are the documents with which Mr. Newman is reported to be charged by the Bishop of Rome; and such is the value of these Roman orders in Ireland, upon the strength of which the Earl of Clarendon, Her Britannic Majesty's Lieutenant in that country, is reported to have addressed the holders of them as "My Lords," by doing which, if true, that Noble Earl has involved himself in misprision of treason, according to the express definition of *Blackstone*, book iv., c. 9, s. ii. 2, and according to the opinion of every member of the legal profession whom I have as yet consulted upon the subject.—*Blackstone's* definition is, "doing anything that may create an undue influence in favor of a foreign Potentate."

I remain, most Reverend Fathers,
Your obedient, humble, and faithful servant,
Arthur Perceval, B.C.L.
of the University of Oxford.

Little Brookham, Dec. 27, 1847.

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* This term has reference to the remonstrance against Dr. Hampden's elevation to the See of Hereford, presented by a considerable *majority of the Bishops of the Province*. This is such a disqualification as (whether or no it have moral weight to arrest the form of consecration from being gone through) will, it is believed, be of sufficient *legal* force to render such consecration to all intents and purposes *invalid:* so that no Presbyter or Deacon of the Diocese of Hereford can be compelled by our laws as they at present stand to obey such a Bishop. This opinion, immediately upon the appearance of that remonstrace, out of a sense of duty to the Qeeen, I communicated to Lord John Russell, in time to have arrested the publication of the Letter Missive in the *Gazette;* and this opinion I am prepared to maintain and make good, before any tribunal upon which I might be permitted to appear in vindication of it; not doubting, but that (if law and reason may yet maintain their ground in Britain, against a minister who had usurped and abused the prerogative of his Sovereign, to his own reproach, and her extreme inconvenience) judgment would be awarded to my plea. If the rest of the Bishops who signed that remonstrance can be persuaded to do as one among them has done, namely, recant at fourteen days, the (professedly) deliberate conviction of as many years; and if the Archbishop of the Province either has not offered any remonstrance, or shall withdraw such remonstrance if offered, then the Canonical disqualification of which I speak will be removed. But either of these sources, that is, the Archbishop of the Province alone, or a majority of the Bishops of the same, have by their sole remonstrance power to offer such Canonical disqualification, against which a consecration had from any other quarter would be of no avail. All this is said wholly irrespective of the proceedings of the University of Oxford, in the legal exercise of its legal power; upon which exercise, as well as upon the illegal counter-manifesto, by fifteen heads of houses of that University, I offer no comment, only as one of the faithful sons of that *alma mater*, such a scene brings home to my mind the well-known saying, "Every kingdom divided against itself is brought to desolation." And all this is said wholly irrespective of the consideration whether the charges of heterodoxy advanced against Dr. Hampden are incorrect or made good, of which I know nothing, having never to my knowledge read a line of his writing. But this, I know, that both they who recommend, and they who consecrate to so high an office, if they would clear their accounts of the tribunal of the great day, are bound, after the example of the Apostles, to look out the best and fittest person they can find, and not to be content to proceed because he is not proved to be the very worst. Nor is there any man living who, if he can divest his mind of the present bias, will venture to gainsay the truth of this proposition.

Constantinople.—Bishop Southgate, in a letter to the Christian Witness, under date of Dec. 20, notices the Report of the Debates in the Board of Missions, at its sessions during the General Convention, to correct the statement made by the Bishop of Vermont, that the the translation of the Prayer Book into Armenian omits the parts which imply disapprobation of sundry tenets and practices of the Armenian Church. Bishop S. states that Articles XXII. and XXXI.—that *all* the Articles—are in the translation; and that the whole Prayer Book is given, except the English State services. Of course the *metrical* psalms are omitted. Bishop S. says that the book has thus far been favorably received, and that he does not doubt that it will be greatly instrumental in producing a right impression of our branch of the Church.

Switzerland.—A correspondent of the New York Evangelist (New School Presbyterian) writes: As soon as the victory of Friburg was known, the radical government of the Canton of Vaud passed a new decree against all the Protestant free churches! not only against the free church formed by the resigning pastors, but against all manner of dissenters; whoever is not a member of the established church, is condemned to forego all religious worship! The decree carries condemnation against any pastor or non-pastor who may preside over a meeting, whether peaceable or otherwise. The National pastors themselves cannot hold meetings in their own houses or elsewhere, and not in the National churches but at the regular hours of service. Whoever transgresses these orders, if a foreigner, is to be expelled from the Canton, or sent back to his native parish if he be a Vaudoise. I shall not relate to you acts of barbarity, such as meetings interrupted and plundered, the auditors driven forth and robbed, the women scourged—for it might be said that these were the lawless acts of bandits. I shall restrict myself to recounting those acts of a liberal government which stifle even the liberty of prayer to God, even when conducted in the most peaceable form! Such facts are characteristic, and tell you what we may expect from the triumph of radicalism in Europe.—*Church Times.*

Decrease of Roman Catholic Priests.—The Semeur, a religious paper at Paris, gives a statistical table, showing a very large decrease of the priesthood in various countries. In six of the States of Europe, there has been a diminution of no less than 885,000 Romish priests, monks, or nuns, within fifty years.

For the Churchman.

Standing Committee of the Diocese of New York.—At a meeting held Feb. 17th, 1848, the following resolution was adopted:

"*Resolved*, That the Right Reverend Bishop Potter be and is hereby requested to continue his Episcopal Services in this Diocese until the 6th Sunday in Lent, being the 16th day of April next."

J. M. Wainwright,
Secretary of the Stand. Com. &c.

New York, Feb. 22, 1848.

To the letter communicating this resolution, Bishop Potter has sent the following reply, received this day:

Philadelphia, Feb. 21st, 1848.

Rev. and Dear Sir,—In consideration of the misapprehension under which some of our Rev. Brethren seem to have labored respecting the time of my engagement with the Standing Committee of N. Y., and of the notices which I understood they have in some instances already given, I will endeavor to comply with the request of the Committee, bearing date the 17th inst., and which I received on Saturday. Having arranged appointments for my own Diocese during this period some alterations in them may become necessary, and I shall be glad, therefore, to know early what services may be desired at my hands.

Your friend and Brother,
Alonzo Potter.

Rev. Dr. Wainright, Secretary
of the the Standing Committee, N. Y.

For the Churchman.

Rev. and Dear Sir,—I entirely concur with a "Presbyter of New Jersey," in his recent notice of Bishop Doane's "Introductory Lecture," &c. God forbid that I should be wanting in sympathy for the noble Christian enterprise of that whole hearted Bishop, still I should be sorry, if, from any cause, the attention of Christian parents within our own Diocese should be diverted from that nursery of men, gentlemen, scholars and Christians, already planted in our midst—I mean St. Paul's College near Flushing. That the Bishop of New Jersey will succeed in rearing a Seminary of learning worthy of our confidence and love, I doubt not. For to what does he put his hand, that does not prosper; and because, his heart, and if need be his shoulder goes along with his hand. But it will be some time before he makes Burlington College superior in all respects to what St. Paul's now is. I have not, never had, never expect to have any connexion with either, but "I speak that which I do know."

Unus Clericorum.

Among the new publications, are "Mark Wilton, the Merchant's Clerk, by Charles B. Taylor, M. A., author of 'Records of a Good Man's Life,'" from Stanford, Swords & Co., 139 Broadway, who by the reprint of "Hawkstone," have given proof of their good judgment in the selection of works for publication; and "Laneton Parsonage," (Appleton & Co., 200 Broadway,) of which it is sufficient to say that it is from the pen of the author of "Amy Herbert," "Gertrude," "Margaret Perceval," &c., and is edited by the Rev. W. Sewell. See Advertisement.

DOMESTIC INTELLIGENCE.

New York.—The Standing Committee have renewed their invitation to Bishop Potter to perform Episcopal services in this Diocese. The invitation extends to the 16th April. This will prevent disappointment to such of the clergy who had made arrangements for confirmation in their parishes, not knowing that Bishop Potter's term of duties expired on the 1st of February.

Western New York.—*Restoration.*—The Rochester Democrat informs us that St. Paul's Church, which a few months ago was laid in ruins by the ravages of fire, is rising from its ashes in a renewed beautiful form. The exterior of the building retains much of its original appearance—the old walls having escaped material injury from the flames—though the tower, we understand, will be constructed after an improved model. The interior will be entirely changed. The basement is already finished, and is used by the congregation for public worship. The main body of the church is under contract, and will be finished by mid-summer, in a style quite different from the old interior.—*Episcopal Recorder.*

New Hampshire.—*Ordination.*—The Rt. Rev. Dr. Chase held an ordination in Trinity Church, Claremont, on Sunday, Feb. 6th, when the Rev. Marcellus A. Herrick was admitted to the order of priesthood. Morning prayer was said by the Rev. D. G. Wright, assisted in the lessons by the Rev. Dr. Sprague. The candidate was presented by the Rev. H. S. Smith, who with the other presbyters present, united with the bishop in the laying on of hands. In the afternoon, evening prayer was said by the Rev. Mr. Herrick, assisted in the lessons by the Rev. Mr. Smith. The Rev. Mr. Wright preached. In the evening a sermon was delivered by the Rev. Dr. Sprague. The Rev. Mr. Herrick has been engaged by the parish at Woodstock, Vt., recently vacated by the removal of the Rev. Dr. Clap, to Bellows Falls.—*Christian Witness.*

First Consecration of a Centenarian Church.—The St. John's Church (Episcopal) located at Portsmouth, N. H., is to be consecrated on Wednesday next. This church has been built one hundred years, but has never as yet been consecrated. When first organized, the Episcopal Church in this country was without a Bishop, and for some cause the ceremony has not since been performed. The church has lately been rejuvenated and repaired. The fresco painting of the inside, by Mr. M. D. Sheperd, of Salem, is highly spoken of.—*Calendar.*

Pennsylvania.—*All Saints' Church, Moyamensing.*—On Sunday, February 13th, the Rt. Rev. Bishop of the Diocese administered the holy rite of confirmation in this parish Sixteen persons were confirmed including one in private.

On the same occasion, the Bishsp instituted the Rev. Henry R. Montgomery into the rectorship of All Saints' Church. The Rev. Dr. Williams was present of the clergy, and said morning prayer. There was a crowded and attentive congregation.

Re-opening of Christ Church, Reading.—On Sunday, the 30th of January, Christ Church, Reading, was re-opened with appropriate religious ceremonies by the Rt. Rev Bishop Potter. The services were solemn and impressive. After a few of the sentences of Morning Prayer had been chanted by the choir, assisted by a sweetly toned organ, the Bishop advanced to the front of the chancel, and, in a neat and chaste address, explained to the people the purpose for which they had assembled. He then proceeded to the service of re-opening or dedication. At the conclusion of the prayers of dedication, the morning service was conducted by the Rev. Dr. R. U. Morgan, the rector, and the Rev. J. M. Douglass; the former reading the exhortation and absolution and prayers, and the latter reading the lessons and the Te Deum. The ante-communion being read by the Bishop, he ascended the pulpit, and delivered an extemporaneous discourse appropriate to the occasion.

In the afternoon the Bishop visited the Sunday School and catechised the children. Divine service was conducted by the rector, and the Bishop preached. In the evening, after a sermon by the Rev. J. M. Douglass, the Rt. Rev. the Bishop, administered the rite of confirmation to five persons, among whom was a son of the Rev. Dr. Morgan.—*Banner of the Cross.*

[A description of the church will be given in our next.]

Maryland.—The officers of Trinity Church, Washington, D. C., have addressed a Circular to the members and friends of the Church in the United States, asking aid in the erection of a new house of worship. They aim at the building of a church that will seat 2000 persons, and cost $35,000 or $40,000; and be in some measure commensurate with the importance of the metropolis of the Union. It is in contemplation to have a large number of the seats free.

Convocation of Somerset and Worcester Counties.—The Convocation of the Clergy of Somerset and Worcester Counties met on January 5th, in the village of Newtown, Worcester county. Present, the Rev. Messrs. Rees, (President,) Crosdale, Young, Nicholson, Chipchase, Trader and White. On the morning of the 5th of January, divine service was celebrated in the "Church of St. Mary the Virgin," by the Rev. Messrs. Rees and Young. The Convocation sermon was preached by the Rev. W. A. White. At night divine service was celebrated by the Rev. Messrs. Young and Nicholson, and a sermon was preached by the Rev. Mr. Chipchase. On January 6th, the Festival of the Epiphany, Morning Prayer was read by the Rev. Messrs. White and Rees. The sermon was preached by the Rev. Mr. Nicholson. The holy commuuion was celebrated by the Rev. Mr. Crosdale, rector of Coventry Parish, assisted by the Rev. Mr. Young. At night, divine service was celebrated by the Rev. Messrs. Nicholson and Chipchase, and a sermon was preached by the Rev. Mr. Young.

Collections were taken at every service, and offered on the Altar of the Most High, that they might receive His blessing for the support of a missionary laboring within the bounds of the Convocation. The private deliberations of the clergy were highly interesting and edifying,—many ecclesiastical matters being discussed in brotherly love, and fraternal suggestions being made on various topics of order and duty.

The Convocation adjourned to meet in Stepney Parish, March 29th.

The following was intended to have been inserted a week or two ago, but was delayed for want of space:—

From the Gospel Messenger.

Indiana—*Bristol.*—Many of our readers will recollect that in the last summer and autumn, Mrs. Judson, who made a previous visit, for the same purpose, some two years before, traversed this and other places of Western New York, and some of the more eastern towns, where she had friends, for the purpose explained in the following communication. It affords us great pleasure to record the evidence of the reward and gratification which has thus repaid her toil and perseverance. May our beloved friend and former parishioner long live to enjoy the services of the Church she loves, in the same house of prayer which her zeal and devotion have so essentially contributed to secure,—thither may she see the throng of God's people repairing, and hear their encouraging exhortation, as the "Tribes devoutly say, up Israel, to the temple haste, and keep your festal day."

Rev. Dr. Rudd,—It affords me much pleasure to announce the successful effort recently made in behalf of St. John's Church, Bristol. After many discouragements and long detentions, we are cheered with the prospect of being able to complete a neat, Church-like edifice, 30 by 45 feet, tower 10 feet square, projecting The plan for the tower and interior finish, given by Mr. Otis. The windows were made of brown matted glass, by W. G. Miller, at Buffalo, and will be forwarded to our village on the opening of navigation, free of charge. The corner stone was laid in the fall of 1843, and a small sum secured, to which subscriptions were added. Yet it was not deemed expedient to commence the building until last spring, which, through the perseverance of a good mechanic, is now enclosed, and will be in progress of completion this winter, should the subscription when all paid, afford the requisite sum, as it has been our rigid determination to incur no debt. The prospect is certainly full of hope, and our hearts full of gratitude, for the benevolence bestowed by the friends of the Church at the east. In the summer of 1843, Mr. Lansing collected in New York, $178,—at subsequent periods, with the assistance of the Misses Demill, $250,50 more were obtained, making the whole sum received from individuals in New York, $428,50; Albany, by Mrs. Judson, 43,00; Utica, 22,00; Syracuse, 51,00; Geneva, 34,00; Rochester, 41,00; Batavia, 90,00; Buffalo, 159,00; Hartford, 176,00; Portland, 25,50; New Haven, 58,50; from individuals, 43,00. Total, $1171,50. Mrs. A. J. Judson.

Bristol, Ind., Dec. 20, 1847.

Any donations for the above object may be left with Miss E. J. Demill, 158 Mott-st., New York.

Florida.—From the Journal of the Convention, which was held at Tallahasse, in December last, we learn that the number of clergy in the Diocese is six, and of parishes ten. In consequence of the non-attendance of members, the Convention, which assembled on the 11th, adjourned from day to day until the 18th, when it was organized by the appointment of Rev. Dr. Rutledge as President,—the Provisional Bishop, Rt. Rev. Dr. Elliott not being present—and the Rev. Mr. Scott, as Secretary. Five parishes were represented. The following persons were elected the Standing Committee—Rev. Dr. Rutledge, Rev. Messrs. Scott, Adams, and Peake; and Messrs. T. Douglass, F. Eppes, T. R. Betton, I. Beard, and G. Whitfield. Deputies to the General Convention—Clergy, same as on the Standing Committee. Laity, I. Beard, W. W. Croom, J. H. Bronson, S. L. Burret.

On account of the difficulty of making a visitation of all the churches in the Diocese on the part of the Provisional Bishop, the Diocese was withdrawn from his charge, and the Standing Committee authorized to invite the services of the neighboring Bishops, and of any Bishop who may visit the Diocese, whenever they may deem expedient. The thanks of the Convention were voted to Bishop Elliott for the services which he had rendered.

The Reports from four parishes give the following statistics: Baptisms—infants 70, adults 5; Marriages 10; Burials 22.

The next Convention meets in Tallahasse, on Saturday, December 9th, 1848.

The Missionary at Key West, who has recently been at the north to solicit subscriptions for the rebuilding of the church destroyed by the hurricane, has been back at his post for two months. Although there are four congregations on the Island, he is the only resident minister, and this gives him great opportunities of usefulness. The new church is to be commenced this winter, although funds have not yet been raised sufficient to finish it. Additional aid would be acceptable and well applied.

Girrard College.—Morning prayers are read by the matron, and the children are all instructed to say their prayers at night. The principal matron being an Episcopalian, the service of that Church is used.

Clerical Changes.

The Rev. James Ellison Van Bokkelen, deacon, has been received into the diocese of Maryland, by letters dimissory from the Right Rev. the Bishop of North Carolina. Mr. Van Bokkelen is minister of Grace Church, Elk Ridge Landing, and Vice Rector of St. Timothy's Hall. P. O. Catonsville, Balto. Co

The Rev. Joseph Spencer, D.D., has been chosen Rector of St. Michael's Parish, Talbot county, Maryland. P. O. Royal Oak.

The Rev. John W. Woodville, requests that all papers and letters intended for him, be for the future directed to Germantown Post Office, Orange county, Va.

The Rev. C. Gardiner, recently ordained, is employed in the parish of St. Luke's, Philadelphia, as assistant to the Rev. Mr. Howe.

Rev. Marcellus A. Herrick has taken charge of the parish at Woodstock, Vt.

Married,

On the 14th inst., in the Church of the Holy Evangelists, by Rev. Benjamin Evans, Mr. James H Chapman, to Miss Jane F., second daughter of George Hamilton, Esq.

At English Neighborhood, N. J., on Saturday, the 12th inst., by Rev Ralph Hoyt, Rector of the Church of the Good Shepherd, New York, Peter L. P. Durando, Esq, to Miss Mary Willis, both of this city.

Beauty, wit, and worth united
By the mystic marriage ring;
Be their faithful love requited;
Be their lives perpetual spring.
Blooming still with thornless roses,
Time be one sweet month of May,
Till the soul of each reposes
In the bliss of endless day.
H.

At St. Stephen's Church, Philadelphia, on Tuesday, 15th inst., by the Rev. Dr. Wyatt, Rector of St. Paul's, Baltimore, the Rev. Christopher B. Wyatt, Rector of the Church of St. James the Less, Schuylkill Falls, to Mary Angelica, daughter of Colonel George Croghan, U. S. Army, and grand-daughter of John R. Livingston, Esq., of New York.

Died,

On Friday, the 11th of February inst., at Peekskill, N. Y., Eliza, wife of Jackson Jacobus, and daughter of Samuel Marks, Esq., regretted and beloved by all who knew her—leaving as she has done an interesting little family behind her, who will miss a fond mother's care, and the memory of Christian virtues and graces which will ever embalm her name in the affections of her now disconsolate relatives and friends.

Died, on 22d of January, while engaged in the discharge of the duties of his station as Physician and Superintendent of the Emigrant Hospital at Ward's Island, Dr. John Snowden, in the 33d year of his age.

The lamented brother in Christ, to whose memory this tribute of affection is offered by one who was bound to him while in life in ties of Christian intimacy, has been called away from us under circumstances which, while severely afflictive, afford ground for that blessed hope which attends the devout Christian's end. Wherever known in the Church and among the suffering poor, his name will be associated with those high and holy virtues which shine forth in those who truly love and prize the privileges of the Church of God, and which constitute that "beauty of holiness" in which the true disciple seeks to "worship" his Lord. His is an example which it will be well for *all* who knew him to contemplate and follow. "Not slothful in business; fervent in spirit; serving the Lord," was the motto of his life. X.

Notices.

List of Clergy.—It is requested that notice be left at this office, by Tuesday next, of any additions or corrections proper to be made in the List of Clergy in this city and vicinity.

A COMPLIMENTARY CONCERT

Of Sacred and Miscellaneous Music, will be given at the Tabernacle, on Thursday evening, March 2d, to the Rev. Moses Marcus, (Rector of the Church of St. George the Martyr, and Missionary to British Emigrants.) Principal Performers—Mrs Loder, Miss Eliza Brienti, Miss Watson, Miss De Luce, and Miss Kirkham, (Pupi of the Conservatoire of Paris, and of the celebrated Costa and Dorus Gras—her second appearance in America.) Mr. Manvers, Mr. Arthurson, Mr. Stephen Leach, the American Musical Institute, Mr. Joseph Burke, (the eminent Violinist,) and the Apolloneons, who have severally volunteered their services. Musical Director, Mr. George Loder. Tickets, One Dollar, to be obtained at the usual places, of the members of the Committee, and at the office of the Churchman.

New York, February 26, 1848.

Church of St. George the Martyr—No. 175 Wooster street, between Houston and Bleecker.—Divine Service on Sunday next, at 10 1-2, A. M., and 7 1-2, P. M., when the sermon will be preached by the Rev. Henry DeKoven, Assistant Minister of Christ Church.

New York, February 26, 1848.

QUARTERLY SERMON.

☞ The Rev. Stephen H. Tyng, D.D., Rector of St. George's Church, will preach the stated Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton street, on Sunday evening, February 27th.

Service to commence at 7 1-2 o'clock.

The usual collection will be made in behalf of this church. February 26, 1848.

THE CHURCH OF OUR REDEEMER,

No. 183 Canal street,

Will be closed for a few Sundays for the purpose of making necessary alterations and repairs.

New York, February 26, 1848.

CHURCH OF THE HOLY APOSTLES,

Corner of 28th street, and 9th Avenue.
Rev. R. S. Howland, Rector.

This church will be opened for divine worship on Sunday, (27th inst.,) at 10 1-2, A. M., 3, and 7 1-2, P. M

The collection taken at each service will be appropriated to the Building Fund.

A committee of the Vestry will be in attendance at the church every Wednesday and Saturday, from 4 to 5 P. M., for the purpose of renting pews.

Application may be made at other times to
C. D. Varley, M.D., 23d st. and 9th Avenue.
Walter Roome, Manhattan Gas Works, 18th street, near 10th Avenue.

New York, February 26, 1848.

CHURCH OF THE CRUCIFIXION,

At the Lyceum, Broadway, near Prince street,
Rev. J. F. Schroeder, D.D., Rector.

A sermon will be preached on Sunday evening next, when a collection will be made for the benefit of the above parish.

Service to commence at 7 1-2 o'clock.

New York, February 22, 1848.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 15th inst., the Treasurer has received the following contributions:

From Prince George parish, Montgomery co, Md, 7; a lady of St Paul's, N Y, 10; St Peter's, Oxford, Ct, 3; Mrs B A Lassiter, of N C, 17; Emmanual ch, Weston, Ct, 3; All Hallow parish, Worcester co, Md, half, 5 50; from a communicant of St Paul's, Cincinnati, Ohio, for the suffering missionaries in the South West, 10; St Paul's, Henderson, Ky, 8; Hannibal, Mo, 4; a friend to missions, Brooklyn, monthly contribution, half, 1. Total, $68 50.

Thomas N. Stanford, Treasurer,
139 Broadway.

New York, Feb. 22, 1848.

Foreign Missions.—Since his report of Feb. 15th, the Treasurer acknowledges the receipt of the following amounts:—

From Prince Geo. parish, Montgomery co, Md, 5; Hanibal, Mo, 5; Christ ch, Pensacola, Fa, 12 50; Kanhawa parish, Va, St John's ch, 14 50; and St Luke's, do, 5 50—20; a lady of St Mark's ch, N Y, 10; Ch of Ascension, N Y, balance of annual contribution, education, China, Mrs S A R, 100; St Paul's, Henderson, Ky, 16; Trinity ch, Cornish, N H, Constantinople, 5 25; Christ ch, Stamford, Ct, 10; St John's ch, Essex, Ct, Constantinople, 6; St Paul's, Norwalk, O, Africa and China, 25; per Rev Abraham Bronson, Wakeman, O, China, 1; Mt Zion ch, Berkeley co, Va, for Africa and China, of which 15 is from Edward Colston, Esq, 25; Rev D M Wharton, Spotsylvania co, Va, 5 50; collected by the same, 4 50—10; Grace ch Sunday school, Providence, R I, education, Africa, 40; Juvenile Sewing Circle of same, for same, 20—60; monthly contribution of a friend to the missionary, Brooklyn, half, 1; Emmanuel ch, Weston, Ct, including a gift from a friend of same church, 3; Christ ch, Middletown, Ct, part of coll, 25; Ch of the Epiphany, Phil, education of Isaac Cannell, Africa, 30; Ch at Key West, Fa, 11 44; Z Z, New York, a pittance for China, 1. Total, $385 19.

J. Smyth Rogers, Treasurer,
281 Broadway.

New-York, February 22, 1848.

Protestant Episcopal Church Missionary Society for Seamen, N. Y.—The Treasurer of this Society has the pleasure to acknowledge the receipt of the following sums, since the date of his last acknowledgment, 21st December, 1847:

Collection at St Paul's ch, N Y, after sermon by Rev Richard Cox, 59 29; D H, through Stanford & Swords, 5; a member of St Mark's ch, N Y, through the same, 20; Christmas offering of St Luke's ch, N Y, through J R Swords, 5; a lady friend, through the same, 5; H G Nichols, annual subscriber, 2; Joseph Dixon, annual subscriber, 2; Henry G Hadden, 3; Capt A Proal, annual subscriber, 2; C S Benedict, 5; John Ogden, annual subscriber, 2; John Nielson, jr, 5; I Miller, 1; St John's ch, Brooklyn, after sermon by Rev D V M Johnson, 29 62; Stephen T Nash, annual subscriber, 4; General Mutual Insurance Co, 50; Union Mutual Insurance Co, 25; Mercantile Mutual Insurance Co, 75; Mutual Safety Insurance Co, 100; Sun Mutual Insurance Co, 200; Atlantic Mutual Insurance Co, 200; G C T Seaman, annual subscriber, 2; Stephen Cambrelling, annual subscriber, 2; D H Hoyt, annual subscriber, 2; George S Easton, annual subscriber, 2; Geo D H Gillespie, annual subscriber, 2; Geo D Morgan, annual subscriber, 2; Grace ch, Van Voorst, N J, after sermon by Rev Richard Cox, 13 30; member of St Luke's ch, N Y, for lamps, 5; ship Burgundy, 1 21; Rev G T Bedell, 10 subscribers, 20; John Wight, 15; Mrs Helen Stuyvesant, 20; L M Rutherford, 5; Mrs Col. Fish, 5; J S Carpender, 5; collections in the boxes at the Chapel of the Holy Comforter, 12. Total, $911 42.

J. Davenport. Treasurer,
N. Y., 14th February, 1848. No. 10 Platt st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Miss Henrietta Haight, 2; Rev S R Johnson, 2; Mrs Isaac Gibson, 5—annual subscribers—9; Hon Saml. Jones, life member, 25. Total amount, $34.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, February 22, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss Henrietta Haight, 1; Rev Benj Evans, 2; Rev S R Johnson, 2; Mrs Isaac Gibson, 5—annual subscribers—10; Hon Saml. Jones, life member, 10. Total amount, $20.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, February 22, 1848.

The Society has recently published—Tract No. 191—The Balm of Gilead, or Comfort for the Distressed—18 pages. No. 192—Scripture Compared with Scripture—18 pages.

Calendar.

FEBRUARY.

27. Sexagesima Sunday, or The Second Sunday before Lent.

MARCH.

5. Quinquagesima Sunday, or The next Sunday before Lent.
8. The first day of Lent, commonly called Ash Wednesday.—*Proper Psalms instead of the Psalms for the Day.*
12. First Sunday in Lent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Second Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Third Sunday in Lent.

TO CHURCHMEN—CAPITALISTS.

WANTED.—The advertiser, wishing to extend his business, considerably, is anxious to obtain a Loan of $900, for one or two years, for which treble security will be given, with good bondsman. Any person willing to afford such aid, may address "Hope," at this office.

☞ This will be found, on examination, to be a very rare opportunity for those having money to invest for a short time. Inquiry may be made of Mr. D. H. Hoyt, at this office, as to particulars.

New-York, February 19, 1848. 31$

RECANTATION.

RECANTATION, or, The Confessions of a Convert to Romanism. A Tale of Domestic and Religious Life in Italy. Edited by Rev. William Ingraham Kip. One handsome volume. 16mo. 63 cts.

"The work has a peculiar interest, apart from its merits as a composition, and will be read probably by both Roman Catholics and Protestants."—*Express.*

"We have been more deeply interested in this neatly got up and well printed volume than we had any expectation of when we commenced. It relates to a topic of great interest at the present time, and will, we trust, be the means of leading parents to consider the dangerous fascinations of Romanism as presented by Jesuits and studied apologists, and how easily the ignorant are led to believe its lying absurdities. We beg to add our testimony to that of the accomplished editor of the volume in favor of its truthfulness and fairness. Indeed we might go much further and declare that from some slight acquaintance with Italian life and manners, we think the author has *under* stated the truth in regard to the practical infidelity of the better informed in the Romish Church. Such is certainly our opinion. However that may be, we commend the volume to the thoughtful perusal of our readers."—*Young Churchman's Miscellany.*

"A seasonable and valuable work."—*Evening Gazette.*

"This is a beautifully printed volume. The title sufficiently explains the nature of the work, and the object for which it is designed."—*Southern Churchman.*

"Of the theology of this work, our neutrality forbids us to speak; but of its literary merits we can and must speak favorably. It is a tale of domestic and religious life in Italy, by one who has seen all that is here described. The allusions are redolent with classic sweets. The book is artistically got up by the trade."—*N. Y. Sun.*

Published and for sale by
STANFORD & SWORDS,
Feb. 26. 139 Broadway.

OLLENDORFF'S SPANISH GRAMMAR.

D. APPLETON & CO. has just published.

Ollendorff's new method of learning to read, write, and speak, the Spanish language, with exercises in pronunciation, by which the Student may speak the language without a master. Also, an Appendix, prepared by Senors Velasquez de la Cadena and F. Simoni. One volume 12mo. Also, a Key to the same—uniform.

The plan of this work is substantially the same with that of the French, German, and Italian Grammars of Professor Ollendorff. It consists of a series of lessons, so arranged as gradually to eliminate every idiom and construction of the language, and to impart to the scholar a thorough knowledge of both its theory and practice. When it is considered that Ollendorff's works have taken the precedence, both in Europe and the United States, in the well cultivated fields of French and German philology, those who are acquainted with the peculiarly defective and insufficient character of elementary treatises on the Spanish language, will at once appreciate the importance and utility of the present work.

Recently published—New Editions of
Ollendorff's Method of Learning French. $1 00.
" " " German. 1 50.
" " " Italian. 1 50.

February 26.

MISS SEWELL'S NEW WORK.

D. APPLETON & CO. have just published.

Laneton Parsonage. A Tale. Second and concluding part, by the author of "Amy Herbert," "Gertrude," "Margaret Perceval," &c. Edited by the Rev. W. Sewell, B. D. 1 vol. 12mo. paper cover, 50 cts—cloth, 75 cents.

"Highly as we value both 'Gertrude' and 'Amy Herbert,' we prefer the present work to either of them. It professes to be a Child's Tale, and it is a tale of children; but it is also a tale of and for parents, few of whom might not improve in their fitness for that relation by studying it diligently."

By the same Author.
Recently published—new Editions of
Margaret Perceval: a Tale. 2 vols. 12mo. paper cover, $1—cloth, 75 cts.
Amy Herbert. do. 1 vol. paper cover, 50 cts—cloth, 75 cents.
Gertrude. do. do. do.
Laneton Parsonage. First part. do. do. do.

D. A. & Co. have also in Press.

The Sketches—Three Tales: 1. Walter Lorimer. 2. The Emblems of Life. 3. The Lost Inheritance. By the authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone." Illustrated with six very interesting plates. 1 vol. 12mo. Feb. 26—1t

RECENTLY PUBLISHED—New Editions of OLLENDORFF'S New Method of Learning to Read, Write, and Speak the German Language.

Reprinted from the Frankfort edition, to which is added a Systematic Outline of the different Parts of Speech, their Inflection and Use, with full Paradigms, and a complete list of the Irregular Verbs. By George Adler, A. B., of the University of the City of New York. One handsome 12mo. volume. $1 50.

OLLENDORFF'S NEW METHOD OF *Learning to Read, Write, and Speak the French Language.*

With an Appendix, containing the Cardinal and Ordinal Nnmbers, and full Paradigms of the Regular and Irregular, Auxiliary, Reflective, and Impersonal Verbs. By J. L. Jewett. One volume. 12mo. $1.

OLLENDORFF'S NEW METHOD OF *Learning to Read, Write, and Speak the Italian Language.*

With Additions and Corrections, by Felix Foresti, Professor of the Italian Language in Columbia College, New York City. One volume, 12mo. $1 50.

NEW ENGLISH BOOKS,
Just Received by the Hibernia.

Bishop Jewell's Works, (Parker Society.)
Davidson's Ecclesiastical Polity of the New Testament,
Sequel to Letters to Gondon, by Wordsworth.
Reason, Revelation, and Faith, by a Bengall Civilian.
The Province of the Intellect in Religion, by Worsley, (J. W. Parker, oxon.)
Plain Sermons. Vol. 9.
History of the Hamden Controversy, with all the Documents.
Wardlan on Congregational Independency.
Life of Jesus Christ in Glory. (Parker.)
George Herbert's Remains.
Sermons by Buddeccom. 2 vols.
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Bright Clouds and Dark Shaddows.
Burnett's Reformation, edited by Dr. Corrie. (Parker.)
Excerpta Protestantia.
Dr. Whewell's College and Chapel Sermons.
Dr. Croley's Sermons.
Hadgson's Family Prayers.
Cresswell's Christian life.
Hammilton on the Sabbath.
Sewell's Journal in Ireland.
The King's Messengers, by Adams.
The Collects in Verse.
Norden's Progress of Piety. (Parker Society.)
&c. &c.

STANFORD & SWORDS,
Feb. 26. 139 Broadway.

ORGAN FOR SALE.

A SUPERIOR Organ, in a handsome Gothic case, in imitation of rose wood, suitable for a parlor or small church, containing the following stops, viz: Dulciana, Stoped Diapason, Principal, Twelfth, and Fifteenth. With a swell. Inquire of Mr. Jardine, No. 548 Pearl st.

Feb. 26—3t$

CALISTHENIC EXERCISES FOR LADIES at Rich's Gymnastic Academy, 159 Crosby street, one door below Bleecker—At the earnest solicitation of a number of physicians, Dr. Rich has devoted his entire academy exclusively to ladies from 2 to 6 on Mondays, Wednesdays and Fridays. The classes meet at 3 and 4 o'clock. For particulars relating to the style of dress to be used, terms, &c., apply to Dr. Rich, at his residence, 316 Fourth street, 4 doors west of Broadway, or at the Academy during the hours above mentioned.

February 19—4t$

WANTED, by a young woman, a situation as Chambermaid in a small family. Enquire at Professor McVickar's, 8 Columbia College.

February 20—1t$

THE WANDERER.

(*From "Wreaths and Branches for the Church."*)

A pilgrim to my home on high,
My steps were slow and full of pain:
At lengh I cried with tearful eye,
O Father, I pray,
For a while let me stray
In some flowery way,
Then bring me to thy path again.

I spied a flower of wondrous beauty,
So near it scarcely seemed apart
From the rigorous path of duty;
And I lingered to view
Each delicate hue,
As more lovely it grew,
Till 't was the joy of all my heart.

Again I cried, "Thou know'st alone
What for thy wandering child is best;
Ever I pray thy will be done;
Yet this treasure dear,
O grant it may cheer
My pathway so drear,
Until I reach eternal rest."

That flow'ret faded from my sight;
Sadly I watched its slow decay,
But grateful owned that it was right,
For with tears we learn
That we may not yearn
For such flowers to turn
Aside, when on the heavenly way.

CHURCH HOLYDAYS.

One unhappy consequence of the controversies which lately have so sorely agitated and vexed the Reformed Anglican Church, is the disfavor with which some have come to regard the Fasts and Festivals appointed by Canonical authority to be celebrated. Because a decent and regular observance of these periodical seasons of devotion has been prominently advocated by what is popularly termed the Oxford or Tractarian party, not a few, who dissent from the general views of these writers, have come to look with suspicion and distrust upon what has been so cordially and so earnestly recommended from that quarter.—The result has been, that, in too many Churches, a considerable portion of the services enjoined to be performed during the Christian year, and for which provision in the shape of Collects, Gospels, Epistles and Proper Lessons, has been duly made in the Book of Common Prayer, virtually has become a dead letter.

And multitudes of pious, well-meaning, but, we must add, prejudiced and imperfectly taught Churchmen, are wont to connect the terms *Fast* or *Saint's Day*, with a leaning to Romanistic errors or superstitions.

In this unhealthy and untoward state of things, we welcome with cordial satisfaction a publication by the Lord Bishop of Down and Connor and Dromore, which has just been issued from the British metropolitan press.—It is entitled, *Feriæ Anniversariæ*, and its object is to demonstrate, from the testimony of "her most approved children," that the observance of the Church's Holydays is "no symptom of popery." The first volume is devoted to the Feasts, and the second to the Fasts, and together they furnish a mass of information equally interesting and instructive.

We can readily conceive the astonishment with which a Hooker, a Herbert, or a Walton would look upon a treatise which implied that a necessity existed for vindicating the Scriptural and Catholic usage of fasting from the imputation of Papal superstition.—Without any stretch of fancy we can picture them putting the wondering question—"can it be possible that dutiful and well-informed Protestant Churchmen require to be indoctrinated with a truth so simple and self-evident." Bishop Mant, however, is sufficiently justified in devoting the time and attention to the subject which he has done, by the fact that sentiments similar to those embodied in the following extract from the *London Brittannia*, have been extensively promulgated, and that by not a few who profess an obedience and attachment to our ritual,—a category, by the way, which includes the respectably conducted journal in question.

We observe (says the editor) *in some of the papers, several letters proposing a day of national prayer and fasting for the cessation of the Irish distress. . . . . To some of these letters addressed to the newspapers, we see the names of clergymen. This only shows how imperfectly acquainted with the spirit of Christianity or with the common learning of their profession those clergymen are. But it must be acknowledged, that the science of theology has sunk to a low ebb indeed in our time. We advert especially to this matter, because the doctrine of bodily mortification is becoming a pet absurdity among the* New Light *people of our days, because nothing is more certain to degenerate into gross superstition; and because it is one of the prime arts of Popery.*

Had a *Denominational* organ given expression to sentiments so extraordinary, and characterized by such a spirit of semi-savage ignorance, even a notice of the fact might have been deemed superfluous. But when a periodical print professing a regard for the ecclesiastical institutions of the Realm deliberately gives utterance to such language, it surely becomes the commissioned pastors of Christ's fold, to uplift the voice of warning and instruction.

The *Brittannia* lays down the propositions, *first*, that the doctrine of fasting, as implying any extent of bodily mortification or abstinence, is unscriptural; and, *second*, that the existence of such doctrine is a proof that *the science of theology has sunk to a low ebb indeed in our time*, and that its inculcation is *a pet absurdity among the "New Light" people of our own days*. In other words, the notion of corporeal abstinence, as connected with Evangelical fasting, was never, according to this writer, held by the *old lights* of our Reformed Church, but is a modern novelty in our communion, to be studiously shunned, as having a necessary tendency to degenerate into *gross superstition!* The whole matter resolves itself then into a question of fact and evidence, and the witnesses and proofs which Bishop Mant brings forward are such as must carry conviction to every mind, unblinded by prejudice and honestly seeking after the truth.

Indeed the unreasonableness and absurdity of the ultra-alarmist cry of Popery, which has been got up against a regular and *literal* observance of the duty in question, becomes strikingly apparent when we consider the character of the men by whom our Ritual was purified and reduced to its present form. Can the most lively imagination suppose that such stern and uncompromising anti-Papal Confessors as Cranmer, and Ridley, and Parker, and Grindal, and Whitgift, should deliberately rivit upon the Church—dearer to them than their hearts' blood—chains, whose necessary tendency was to induce a movement towards usurping and heretical Rome. With irresistible force Bishop Mant argues, "Our Reformers certainly knew what Popery was, and would not have taught or practiced it, but would have earnestly deprecated, and studiously avoided it. And they who immediately followed our Reformers, and they again who followed them, are in the like predicament. So that whatever was taught and done by their successors in the profession of the Christian faith, whilst it might serve for ascertaining the Churches mind on a controverted point, may serve also, if studiously watched and followed, for a subsidiary safeguard against Popish error."

In sober seriousness, reasoners, or rather, we should say, declaimers, of a kindred spirit with the above quoted writer in the *Brittannia*, are about as illogically inconsistent as the poor Vicar of Oswestry, who made so pitiable an exhibition of himself in the case of the British Chaplain of Madeira.

The near approach of the solemn season of Lent will lead us to advert more fully to the subject of fasting, as enjoined by God's Word, taught by the Church, and practically exemplified by our great Protestant Reformers. In the mean time, we heartily commend Bishop Mant's seasonable volumes to the earnest and honest attention of our readers. To quote the words of the author's affectionate dedication, they materially tend "to vindicate the Churches dutiful children, and withal the Church herself, from an injurious aspersion:—to justify her ordinances and maintain her authority:—to set forth the examples of her faithful members in former generations, and to encourage emulation in the present:—to inform the ignorant, convince the gainsayer, confirm the wavering, and strengthen the right-minded:—to extend the observation of her RULES AND ORDERS of Scriptural and primitive worship:—and thus to promote, by God's plessing, the glory of God, IN JESUS CHRIST OUR LORD."—*The Church.*

CHILDREN INSTRUCTED IN CHRISTIAN TRUTH.

FROM A SERMON BY BISHOP HORNE.

God is honored where children are taught to confess and proclaim His truths, because hereby it is shown that His truths are such as children may confess and proclaim. All may receive the saving doctrines of our religion, and learn its wholesome precepts. Over the door of the school of the celebrated Plato, we are told, was written a sentence, importing that no one must presume to enter there who had not first studied and rendered himself master of geometry. No such requisition is made by our blessed Master of those who mean to enter themselves in the number of his scholars. In other respects, learned or unlearned, wise or unwise, noble or ignoble, great or small, young or old, come who will, and he shall be instructed in all things necessary for him to learn, in order to his salvation; in a day, in an hour, he shall know more than the sages of antiquity were able to discover, from the dispersion of the nation at Babel to the coming of Christ, or would have discovered from thence to the consummation of all things. This is a very wonderful consideration; and we must dwell a little upon it, for the honor and praise of revelation, and of that Being who vouchsafed it to man.

"In the beginning God created the heavens and the earth." A child easily repeats and understands these few words of Moses. But the child who does so is at once in possession of a truth which heathen philosophy, for ages and generations, sought in vain; none could then with any degree of certainty determine by whom the world was made; whether there were many Gods, or none.

If the world were made by a good and gracious God, whence came so much evil as we all see and know to be in it? Here the wisdom of paganism was forever at a stand. Bewildered and lost in its reasoning and guesses upon the subject, it soon came to question whether God were indeed good and gracious, or whether there could be any God who governed such a world. Let these men listen to a child nurtured in the Christian Scriptures. "By one man's disobedience sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." What plainer or farther information can be desired?

Mankind have always found themselves tempted and carried on by their lusts and passions to offend God, by transgressing that law (whatever it might be) under which they lived. But who among them could tell the means by which they were to be reconciled to the offended Deity?—Not one. Infinite were the devices and fancies of superstition to effect such reconciliation; but all in vain. It must have been dropped, and "let alone forever," by them; whereas, every child with us knows, that "Christ has appeared to put away sin by the sacrifice of himself, and is become the author of salvation to all who believe in him, and walk according to that belief."

At a certain time we die. Our bodies are laid in the earth, and moulder to dust. And what is to befall them afterwards? Where is the wise man of the world that can give us instruction and assurance on this point? "Son of man, can these dry bones live?"—is a question not to be answered out of the Christian School. *In* that school any child can answer it. "Now is Christ risen from the dead, and become the first fruits of them that slept. For as by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Thy hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation." "Had Jesus Christ delivered no other declaration than his last," says an excellent writer, "he had pronounced a message of inestimable importance, and well worthy of that splendid apparatus of prophecy and miracles with which his mission was introduced and attested; a message in which the wisest of mankind would rejoice to find an answer to their doubts, and rest to their inquiries." The observation is just and noble. And yet, such a message one of the heathen sages, were he now living, might receive by the first child he met in the street.

In this manner, to silence false philosophy and pretended wisdom, has God "ordained strength out of the mouth of babes and sucklings" while by them are acknowledged and proclaimed the most deeply concerning truths, which none of the philosophers of Greece and Rome could discover; the creation and the redemption of the world; the origin and abolition of evil; the resurrection of the dead; and the final judgement. These were points in which mankind long wanted and wished to be informed. Yet many have been the scoffs and sneers thrown out by unbelievers against the Gospel, as being the religion of women and children. Never surely was wit worse employed. For if religion be in itself true and excellent, it can receive no prejudice from the circumstances of being embraced and cultivated by women and children. Just the contrary; since, if God ever vouchsafed a religion to the world, it must be adapted to either sex, and to every age. Christianity is that religion and glories in being so.

STAINED GLASS FOR CHURCHES AND OTHER BUILDINGS.

There are four distinct Styles of Stained Glass, each attached to an era in Architecture:

I. *The Norman Window*, belonging to the twelfth century. The opening is round-headed, and without mullions. The character of Norman Architecture being heavy, the general effect of its glass is dark and solemn, but at the same time most superb. It excludes more light than any other style, and yet is perhaps the most brilliant of them all, at a distance assuming the appearance of a collection of gems, or of a rich Turkey carpet. It consists generally of small pictures in pannels upon an ornamented Mosaic ground, surrounded by a massive and magnificent frame or border. There is a pattern-window belonging to this style, consisting of white glass outlined in foliage and with but little color, which can be well adapted to the Byzantine and Classic orders of Architecture.

II. *The Early English Window*, belonging to the thirteenth century. With this change of style, the single light gave way to two or more lancets with Gothic heads. The general effect of the early English Window is silvery and translucent. It resembles crystal, and its pattern windows are often of a cool greenish, blue tone. Medallion pictures, ornamented quarries, or a series of compartments of various shapes, with narrow colored borders, upon a ground of foliaged scroolwork in outline, form this style.

III. *The Decorated and Perpendicular Windows*, of the fourteenth century. In these styles the introduction of yellow stain gives a gay and warm appearance—the foliage becomes more natural—heraldry is introduced—single figures of Apostles and Prophets appear in niches, under canopies representing the architecture of the day. Shading is first used—scrolls or diagonals with texts or family inscriptions, and various kinds of monumental or memorial windows are common at this period. The Jesse Window is particularly worthy of notice. The subject is a tree, illustrating the genealogy of Christ, generally commencing with Jesse. In consists of branches, leaves, and fruits, with oval pannels, one above another, containing demi-figures or scenes from the life of Christ, all upon a blue and red ground alternating. The Round Glass, called German Glass, is also to be recommended. It is common in Italy. It is made of round pieces of the commonest glass, often with the bull's eye in the centre, leaded together with colored interstices or stars, and simply bordered. It resembles mother-of-pearl. Also medallions, illustrating Scriptural subjects, executed in brown and yellow, are often introduced among scroll-work or foliage. The lettering of this period is the Lombardic capital.

IV. *The Cinque Cento, or Fifteenth Century Window*. This Century was the golden age of Glass Staining. Its paintings display the most gorgeous effects of color, and the greatest effects of light and shade that can be attained without sacrificing the transparency of the material. The pictures are carried across the mullions and exhibit a great unity of design. Architectural borders and back grounds, and even landscapes are all proper in this style. The tracery lights are often filled with angels, emblems, etc.; the Wheel Windows with demi-figures and rays or twining foliage. The subjects of Cinque Cento Windows are generally Scripture stories, the figures being the size, or more or less than the size, of life. This constitutes the perfection of the Art, and the most appropriate, the most beautiful, and the most interesting application of glass to Churches. Since the close of this period the art of Glass Painting has declined, partly in consequence of religious differences, and partly because of the greater encouragement given to oil-painting.

From these materials, a style of Glass suited as much as possible to the architecture of the edifice it is to adorn, can be easily selected.

The true principles on which Church glass-work must be executed to produce a proper effect, are: 1st. The character of the design should be suitable to a Church; 2d, the design for a Protestant Church should partake of a simply Scriptural character, and all emblems and lettering should be easily understood; 3d. The design should be of the best kind, such as would be a credit to any artist. These refer to the subject or design.

In the mechanical part, the following rules must be observed:

1. A very strong outline.
2. Transparency in the lights, and, to a certain extent, in the shades.
3. A certain proportion of all the colors, and a certain proportion of pure white glass.—*Messrs. Bolton's Circular.*

NEW YORK SOCIETY LIBRARY.

This valuable Literary Institution is one of the few old New York institutions that has become respectable, not only from its usefulness, and the value of its collection, but also from its age and local character. Its history reaches back to the beginning of the last century, an antiquity shared only with that of Trinity Church, and beyond that of Columbia College or the New York Hospital, the four city institutions of greatest antiquity we can refer to.

The Library has been a species of higher university to the young men and litterateurs of our city for many generations, and is unquestionably an institution deserving of respect, and worthy of being cherishsd. Were it placed in the city of Boston or New Haven, it would have been enriched by grants from the State, and the donations of wealthy and public spirited individuals. But here, in the commercial metropolis of the Union, it is comparatively unknown and neglected.

The most prominent men of New York have been, at different times, connected with this Library (after those of Yale and Harvard interior to none in the United States), and the best names are to be found in the roll of its shareholders. It is for these reasons, for its city character, and from its high position, that we wish it to be more generally known by the rising generation, and by the new comers who are daily becoming domesticated around us.

What has led us to the above remarks is the sight of a catalogue of some choice new works and fine reprints just received, as well as of the books themselves, for which we have to thank the courtesy of the gentlemanly and intelligent Librarian, S. P. Forbes, Esq. The books are well selected, and we would remark yearly a discriminating employment of funds for the addition of new books to the Library. In History, in the philosophy of Art, in Science and Miscellaneous Literature, the additions are of the highest value. Many of the books are not reprinted here, and are procurable only at a high cost by importation.

All the current publications in England and the United States are procured as they appear, and at an early period.

The whole number of volumes added to the Library during the past year amounts to nearly one thousand.—*Literary World.*

From the Missionary.

COUNSELS FOR TEACHERS.

I.

The Catechism, in explaining the Commandments, classes "teachers" with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement; as in Daniel, (xii. 3,) where margin reads, "They that be *teachers*, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II.

Children are tender in their nature. It is the petulance and impatience of parents, that hardens them; and teachers too often complete, by petulence and impatience, what parents have begun. A child is a tender thing.

III.

It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that if it were so bad a thing, you never would presume it.

IV.

From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V.

That is well which is said of Agricola, by Tacitus, "Scire omnia non noscere:" he saw every thing; but *did not let on*. This is great, in managing children.

THE METHODIST EPISCOPAL CENTENARY CHURCH, OF BROOKLYN, N. Y.—IMPORTANT DECISION.—The N. Y. Commercial Advertiser contains an abstract of Judge Edmond's decision in this important case. The history of this dispute is familiar to many of our readers. The difficulty, as we learn from the Advertiser, first arose from the case of Rev. Mr. Maffit, charges being brought against Mr. Green, who, prior to the last annual conference in New York, was pastor of the Brooklyn Centenary Church, to the effect that, by certain irregular proceedings, he has assisted Mr. M. in evading certain proceedings of a disciplinary kind which the Church desired to exercise. After a full hearing of evidence and arguments on both sides, the New York annual conference by a formal vote suspended Mr. Green from his ministry for one year, whereupon the Bishop appointed to the vacant pastorate the Rev. Mr. Griffin. Mr. Green subsequently resigned his connection with the Methodist Episcopal Church, the Centenary Church professedly doing the same thing and extending an invitation to Mr. Green to become their pastor. The invitation was accepted and when Mr. Griffin, under authority of the Conference and the Bishop, went to take possession of the parsonage and the Church, he was met with a refusal, on the ground that the Church had withdrawn from the Conference and denied its jurisdiction. Acting under advice Mr. Griffin instituted the proceedings which have elicited the following decision from Judge Edmonds:—

That the itinerancy of their preachers is a well established rule of the Methodist Episcopal Church, and that their practice of enforcing that itinerancy by means of the Bishop stationing the preachers—without consulting their wishes or those of the congregation, is not contrary to law. That the Centenary M. E. Church in Brooklyn, having been organized in connecion with that society at large, is bound, so long as the connexion continues, by the "Doctrines and Discipline" laid down for the Government of the Church.

That their meeting house and parsonage having been built by contributions from Methodist generally and for the use of the Methodist Episcopal congregation, it is not in the power of the trustees to divert them to any other purpose, or to withdraw them from the subordination which was voluntarily assumed at the establishment of the society.

It is no excuse for the trustees that their action has been sanctioned or governed by the number of males now worshipping in that house, it being their only duty to see that the temporalities of the society are faithfully devoted to the use intended by those whose benevolence founded and endowed the church.

That they erred in refusing admission to the relator as their preacher. That it is the duty and has been the practice of this Court to enforce the rights thus establishad, and that with regard to ministerial offices and corporations it is competent for this Court not only to direct them to act, but the manner in which they shall act. Therefore a peremptory mandamus must be awarded, commanding the defendants to admit the relator to their pulpit and parsonage.

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December 4—tf

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REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

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December 18—yl

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☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

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August 28—6m

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January 10—[illegible]

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October 9.

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May 22—tf

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August 28—eaw

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October 30—tf HENRY PILCHER.

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